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THE Examiner, EXAMINED, OR GILBERT TENNENT, HARMONIOUS.

An Answer to a Pamphlet entitled,

The EXAMINER, OR GILBERT *against* TENNENT

Being a Vindication of the Rev. GILBERT TENNENT and his Associates, together with six Rev. Ministers of *Boston*, from the unjust Reflections cast upon them by the Author of that Anonymous Pamphlet, together with some Remarks upon the QUERIST'S, the *third* Part, and other of their Performances.

The Whole being an Essay to vindicate the late Glorious WORK of GOD's Power and Grace in these Lands, from the unreasonable Cavils and Exceptions of said Pamphlet, and others of like Nature.

The whole Essay is submitted to the Decision of Truth and Common Sense.

By GILBERT TENNENT, *A. M.*

Prov. 18. 17. *He that is first in his own Cause seemeth Just, but his Neighbour cometh and searcheth him.*

Math. 7. 1. *Judge not, that ye be not Judged.*

Job 14. 5, 6. *Thou choosest the Tongue of the Crafty; thine own Mouth Condemneth thee, not I; yea thine own Lips testify against thee.*

Luke 19. 22. *Out of thine own Mouth will I Judge thee, thou wicked Servant.*

Psal. 120. 3. *What shall be given unto thee? or what shall be done unto thee, thou false Tongue.*

PHILADELPHIA: Printed and Sold by WILLIAM BRADFORD, at the Sign of the Bible in *Second-Street*. 1743.

Candid Reader,

The Reasons of the Prolixity of this Preformance are these, namely the numerousness of the Charges mention'd by the *Examiner*, and the Necessity I was under to cite many Paragraphs of my other Writings, in order with the greater clearness, to remove his pretended Objections, of Self-contradiction. May the good God bless this Essay for the good of his Church. *I remain thy Servant for Christs sake.*

G. Tennent.

PRINCETON

THE THEOLOGICAL Examiner, Examined,

OR

GILBERT TENNENT, HARMONIOUS.

IT is strange to think how the most generous and noble Actions, thro' the Force of some Craft and Artifice, assisted with Prejudice and Falshood, may be represented in the darkest Dress, as if they were Vices of the most sordid kind.

Seeing I am called to speak in my own Defence, I hope the Reader will excuse my saying as follows, *Viz.* That I never undertook any Thing with a deeper Sense of my own Weakness, and a Sincerer Intention, to God's Glory and his Kingdoms Good; then my Journey to *New-England*: And never underwent such hardships by Reason of the intense Cold, frequent Travel, and continual Labours as there. So that I am like to feel the Effects thereof to my Death, having thereby contracted a hardness of hearing, with other bodily Disorders. But that which Comforts me under those Infirmitys is this, that the Eternal God was visibly with me in that Journey, in sealing my Labours with surprizing and manifold Successes, (GLORY to his Name) in the *Conviction* and *Conversion* of many Sinners to GOD; which some of the most eminent for *Piety* and *Learning* in *New-England*, have already born express Testimony to, and many Thousands more can.

But behold the Reward our Anonymous Author is pleased to confer upon me, and that under the guise of CHARITY, is *ridicule*, *slander*, and *invective*. What, could not his Charity extend to speak one favourable Word of that Journey, for which so many have with good Reason praised the blessed GOD? It seems not! However, it is my support and solace under all that load of Calumny, that is cast upon me by the Opposers of GOD's WORK, that Faithfulness to God and Success in his Service, will appear in their own proper Light another Day.

It is no new Thing for the Servants of God to be traduc'd and represented as the Off-scouring of the Earth. Neither is it unusual for his Work to be cover'd with *Scandal* and *Contempt*, and ascrib'd to a bad Cause: And considering the native Enmity of the Unregenerate against God and Goodness, and the Multitude of such that are in the World of every Order, we needn't be surpriz'd at such Events.

If we will approve ourselves Disciples of CHRIST indeed, we must expect to bear his Cross: And truly, according to the common Course of Things, the more extensive Good we are enabled to do, we must expect to bear the more Reproach. What tho' we be sound in Principle, Sincere in Heart, and Laborious in Life to promote CHRIST's Kingdom, yet with the *Apostles* and other primitive Servants of God, we shall be look'd upon as *deceivers*, *disturbers* of the Peace and *disorderly* Persons. For as it was of old so it is now, *He that was Born after the Flesh, persecuted him that was Born after the Spirit.* Did not *Cain* hate his Brother *Abel*, because his own Deeds were Evil and his Brothers Righteous? And has not our Lord told us, that *We shall be hated, because we are not of the World*? It is true ungodly Persons in every Age, cover and colour their sordid Opposition to goodness and usefulness, with artful and plausible Apology's, to prevent the Odium, that would otherwise justly fall upon their Character.

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They pretend Disorders in Conduct, and Error in Principle, are the Grounds thereof; but if so, why don't they exert their Zeal against such Evils, as well as Impieties of the grossest Kind, which are flagrant in the Practice of some of their Brethren? No, such Things, because of the Relation subsisting between them, are past over with silence and negligence! While the Vertues of good Men [illegible] in the Dress of the most crimson Impietys, & their minutest Foibles agravated by the Force of Sophistry, into massy Mountains; as well as the most False and invidious Charges invented and propogated, to destroy their Characters and Usefulness at a Stroke! But the true Cause of all the mighty Bustle, which is rais'd in every period of Time, against the Work and Servants of God, is industriously concealed, and that is, the Native Enmity of natural Men, of every Tribe and Order against God and Holiness.

Well, seeing the Case is so, we must therefore with Courage and Patience, follow our deerest Lord, thro' *good Report* and *bad Report*, and consider him *who endur'd the Contradiction of Sinners against himself, least we be weary and Faint in our Minds.* The Communications of our Master's Love to us, and the Conciousness of our own integrity, together with the believing Expectation of that exceeding and eternal Weight of Glory, which is set before us, does and will sweeten all the Sorrows of our State of Pilgrimage! And therefore we may Answer the calumnious Opposers as *Chrysostom* the threatning Message of the Empress *Eudoxia, that we fear nothing but Sin.* (*nil nisi peccatum timeo.*)

I am not disturbed at the Author of this Pamphlet, for examining my Sentiments and Conduct, if either of them upon an impartial Tryal, be found censurable, let them be condemned in the most open Manner. But I trust it will appear by what follows, to every intelligent and impartial Reader, that the Method this Gentleman has us'd in the Composure of his *Examiner*, is exceptionable and partial. I hope

I may say to the Glory of God, without the Imputation of vain Boasting, that I am so indifferent for the most Part, respecting the Opinion of the World, as to my Person and Performances, and so fully convinced of the Vanity, both of the Praises and Censures, of the most of Mankind, that I should have given myself no Trouble to oppose the numerous Falacies of this Performance, had I not been convinc'd that it was my Duty to appear now in the just Vindication of Gods Work and Servants, which are therein traduc'd.

The *Examiner* offers some Aspersions concerning my Journey to *New-England*, which I know in my Conscience to be False, which being personal I tho't I was under a greater Advantage to detect.

I am engag'd in other Work for God, from which I am with some degree of Reluctance diverted by thorny Controversy, but herein I must deny my self.

Candid Reader, I must beg leave to observe (*enpassent*) that our Case of late and at present, (in this Country) respecting the Promotion of vital Religion, seems very much to resemble that of *Nehemiah*, and the other Builders of the Wall of *Jerusalem*, in the Reign of *Artaxerxes*, who were much oppos'd and somewhat interrupted in their Work, by the unreasonable Fury and low Arts of *Sanballat*, and his Associates, who scoft'd at, and rag'd against the Builders, as well as rais'd false Reports respecting their Design and Conduct. It is reported among the Heathen said they, and *Gashmu* sayeth it, *that thou and the Jews think to rebel*; *for which cause thou buildest the Wall*: They likewise endeavour'd to entnare them by Craft, and enter'd into a detestable Conspiracy to stop the Progress of the Work! May we who are thro' pure Grace upon God's Side, be enabled to follow *Nehemiah*'s Example, in supplicating Heaven in this Immergency, and we may hope for the finishing of the Wall, notwithstanding all that the Oppofers have done,

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or can do, and seeing we are encompass'd with Enemy's of various Forms, *viz.* The *Prophane*, *Formalists*, *Enthusiasts*, and *Hereticks*, let us with those primitive Builders work in the Wall with one Hand, and hold a Weapon in the other. See *Neh.* 1. 2. 4 & 6. chap.

But to come nearer to the Subject of our present Enquirys, I can safely declare, that I have read this *Examiner*'s Performance, as well as others of like nature set out by my Opponents, with a willingness to be convinced of Error in Principle or Practice, if I was guilty of either, and with a Resolution to acknowledge them publickly, if I found the Case so. For I think that Maxim is most just *viz. fas est, et ab hoste doceri, It is lawful to be instructed even by an Enemy.* And a Confession of Errors in Judgment, or Evils in Practice, is certainly a Debt we owe to Truth and Piety. But after the most calm and impartial Enquirys I am capable of making, I have not met with Conviction by their Arguments, or rather Reflections, unless it be of the Falsehood and Injustice of their Charges, the badness of their Cause, and the malignity of their Way of managing it.

In particular I leave it to the Readers Judgment, whether the *Examiner* has not acted a disingenuous Part in his labouring to expose my Name to contempt, while in the mean Time he conceals his own. Let him ask his own Conscience, whether he has done in this, *as he would be done by*? Is this the Charity, which he says he put on in his first Page, then truly it is a very selfish Stamp, for it both begins and ends at home?

Here let me observe, that I cannot but admire that a Person of our Authors Penetration, should make so gross a Blunder in the Choice of his Name, why should he call himself *Philalethes* or *a lover of Truth*, while he makes it his Business to confute his Name, by his Practice in this Performance, to which it is prefixed? The repeated Falshoods

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with which his labour'd Sheets are ſtuff'd, ſuit better, as I humbly conceive, a contrary Name and Character, namely *Miſaletkes*, or *a hater of Truth*; but the beſt Apology I can make for our Author, is that his Name is not proper but feign'd, and that perhaps his Deſign was better than his Performance, poſſibly he might be lead into ſome Miſtakes, by Miſinformation, Inconſideration, or by the force of Prejudice and Paſſion.

But to proceed, the *Examiner* tells us in the Beginning of his Performance, " When I had read " Mr. *G. Tennent*'s three firſt Sermons, on Rev. " 3. 3. repreſenting the neceſſity of holding faſt the " Truth, with the Appendix, relating to the *Mo-* " *ravian* Errors, &c. I immediately reviewed and " compar'd them with his famous Sermon preach'd " at *Nottingham*, *upon the Danger of an unconverted Mi-* " *niſtry*, on *Mark* 16. 44. and muſt confeſs, it is as " impoſſible to reconcile them upon Principles of " common Senſe, as to unite the two Poles."

Anſ. Were I of this Gentleman's Opinion, I wou'd immediately retract, in the moſt open Manner; but being perſwaded that there is no impoſſibility in the Matter. I ſhall therefore eſſay to ſhew the Harmony that is between them, by conſidering what our Author has ſaid to the contrary.

It ſeems ſomething odd, that immediately after the *Examiner* had put on as he tells us (*Pag.* 1.) *Charity which is not eaſily provok'd, and hopeth all Things*; that he ſhould uſe ſuch Terms of Contempt as theſe, *viz.* " And becauſe it ſeems hard for a " *High Prieſt* to confeſs his Errors once a Year, " tho' he may love to be Father Confeſſor himſelf, " and bring others to the Stool." It ſeems by what has been ſaid, that the Cloak was not button'd very cloſe upon him; whether this Gentleman be a Miniſter or not, which he diſdainfully terms High Prieſt, perhaps not only to give vent to his Prejudice, but the better to conceal himſelf,

ſelf. I know not, but methinks he might have at preſent wav'd his ſarcaſtical Fleer about bringing others to the Stool, while this very Thing is, at leaſt in Pretence, the Buſineſs of his preſent Performance; which is like to fail of Succeſs, for the want of a juſt Foundation. But whether, when our Author reads the juſt Charges that are offer'd againſt his Conduct, in the following Pages, he will like to be brought to the Stool himſelf and make publick Retractations with *Auſtin*; according to his own Advice to me, *pag.* 31. Time muſt diſcover?

As to the reprinting of my *Notingham* Sermon at *Boſton*, I had no hand in it, but if I had, I ſee no Reaſon that I ſhould have to repent of ſuch an Action. I have not ſeen that Sermon for a conſiderable Time, before the other Day; but hearing ſo many Outcries againſt it; I was induc'd to read it over and over, with calmneſs to ſee if there was a Foundation for the mighty Oppoſition made againſt it; but upon enquiry I could not but think that as to the Matter and Subſtance of it, it was but *the nakedTruth*, and ſuch as, if fairly repreſented, all its Adverſaries will never be able to confute.

But why does this Author, bring in the Rev. Mr. *Whitefield*, upon this Occaſion; ſeeing that many Thouſands have approv'd of the Sermon as well as he, doubtleſs it was to expoſe him to contempt among the Ungodly; becauſe that Sermon has much irritated natural Miniſters and People?

Since Mr. *Whitefield* (ſays he) has judged it an unanſwerable Piece.

A. It appears to be ſo yet, notwithſtanding what has been ſaid againſt it. The *Queriſts* in their third Part, which is level'd againſt this Sermon, expreſs as little regard to Truth, and Modeſty, as to Religion and fair Reaſoning; they appear to be Men of a wild and luxuriant Turn of Thought, who are diſpoſed to deride and burleſque

with prophane irreverence, what is most sacred and serious; and therefore what they offer in their Performance, hardly deserves any Notice from such as are inclined to Truth, Sobriety, and Religion. And had not the aforesaid gloomy Ingredients been frequent and flagrant in their Writings, they would have been long since replied to. But it is an uncomfortable Task to deal with Men that will hardly stick at any Thing. In short the *Querists* Composure upon which the *Examiner* lays so great a Stress, in his present Performance, is but a Voluminous Bundle of confident Impertinence, and rude Billingsgate, wherein the true State of the Question is perverted. To make this evident, I would observe that the two Particulars in the Sermon against which their Reasonings would seem principally to turn, are these *viz.* 1. what I have said in the 7. *pag.* concerning natural Men, that they have no Call of God to the ministerial Work, under the Gospel Dispensation. And 2. What I have said from *pag.* 18. to 29. respecting Persons going statedly from hearing one Minister to another, for greater good. What they have offer'd against me concerning those Particulars, are the main Pillars of that Performance, which if they be overset, the whole Fabrick falls.

Here let the *Reader* observe, that the Plan I went upon in the Sermon, and Assertion aforesaid, was this *viz.* that there is a two fold Call to the Ministry, *inward* and *outward* the first consisting principally in, or rather evidenced by the pious Dispositions, and Aims of the Person, and the latter in his regular external Separation to the Ministerial Work. It is evident from the Words of that Paragraph, that I meant the *inward* Call.---The Words are these, " Is it not a Principal Part, of " the ordinary Call of God to the ministerial " Work, to aim at the Glory of God, and in Sub- " ordination thereto, the good of Souls; as their " chief Marks, in their Undertaking that Work."

I cannot be reasonably supposed to mean the external Call, by the aforesaid Words, except I was intirely void of common Sense, and so unable to distinguish between what is *outward* and *inward*. But surely the *Querists* did't take me to be *non compos*, oth erwise they have reflected upon their own Understandings, by writing so much against me; and yet the *Querists*, have disingenuously apply'd them to the *outward Call*, and so misrepresented my meaning, and the true State of the Question, *pag.* 44. in their 5. Question, they signify, "what "they take to be the *Call* of God to the Ministry, "and say that it is some publick and authoritative "Declaration, of Gods Will, &c." Which plainly shews that they mean the *external* or *outward* Call only. And in the following Paragraph, they say in answer to my Question in the Sermon, namely, *Is it not a principal Part of the ordinary Call of God to the Ministerial Work, to aim at Gods Glory, and in Subordination thereto the Good of Souls?* They answer, *That it is no Part of Gods Call to the Ministry, much less a principal Part of it.*

A. It's true, it is no Part of the *external* Call; here they endeavour to represent me, as maintaining, that the aforesaid good Disposition, gives Authority to exercise the Ministry; which was ever far from my Thoughts, and which there is not one Word of in that Sermon, which they set themselves to oppose. What I have said respecting the *inward* Call they apply to the *outward* and thus they misrepresent, and misapply, what I have spoken, and so do not reason against my Opinion chiefly but their own Misrepresentation.

That my *Notingham* Sermon was fram'd upon the Plan or Notion of a two fold Call, will appear more clearly by comparing what has been already mentioned, from the 7 *pag.* of that Sermon, with what is said *pag.* 31. where I obseve that "*Pharisaick*, or unconverted Ministers are no "Shepherds, (no faithful Ones) in CHRIST's Ac-

"count." There it is plainly intimated, that I own'd them to be Ministers, true and lawful ones in the sight of the Church, but not faithful ones in the Account of CHRIST. Yea the Case is so plain, that the *Querists* themselves do acknowledge it, *pag.* 55. in these Words, "doth it not seem "that the vulgar Distinction, between the *outward* and *inward* Call, the Call of God and the "Call of Man to the Ministry, is the Foundation of the above Mistake in Mr. *T.*"

But tho' the *Querists* deny the aforesaid Aim, &c. to be any Part of the Call of God to the Ministry; yet they own it to be a Qualification requisite in the Persons call'd, to render them fit, for the Work they are call'd to. *pag.* 55. *quest.* 6. "Whence "then doth this Confusion in which Mr. "*Tennent* seems to labour, arise? Doth it not "proceed from his jumbling and mixing many "Things together, which are of a quite different "Nature and Order, as if they were one and the "same Thing? For doth not he confound the "authoritative Call, Commission or Command of "God, which is the divine Act, either immediately or mediately, with the Qualifications requisite "in the Persons called, to render them fit for the "Work they are called to, as if they were the "self-same Thing?"

A. No! I have not confounded them, I have never said nor tho't that any Person, by reason of his good Dispositions or Aims, had Commission or Authority, to exercise the ministerial Office. And do not the *Querists* contradict themselves in this Charge? While they elsewhere own as I have already observ'd, "that the vulgar Distinction between the *outward* and *inward* Call," was the "Foundation of my Mistake." How could I distinguish them, and yet confound them? But here let it be observ'd, that the *Querists* do own the Unfitness of natural Men for the Ministerial Office, which was the principal Thing I design'd to

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prove in the *Nottingham* Sermon. And what if I had given a wrong Name, to what is acknowledged by themselves to be necessary, why would they make me so great an Offender for a Word? *Under this Consideration*, what is their Debate but a meer *Logomachy*?

It is true, I did not so fully and expresly explain my Proposition, in the 3. *pag.* as I might have done, and this is all the Shadow for caviling upon the Call to the Ministry, which the *Querists*, probably to answer some private Design, have us'd all the Arts of Sophistry in improving; but it is plain to any that read that Sermon with Attention, that in consequence of the aforesaid Distinction of an *outward* and an *inward* Call, I distinguish between true and faithful Ministers. See *pag.* 31. where it is said, "there is no probability (*i. e.* as "to many of them) of getting good, by the Mi-"nistry of *Pharisees*: For they are no Shepherds "(no faithful ones) in Christs Account." Those that have an *outward* Call only, may be said to be true Ministers in the Sight of the Church, their Ministrations are valid, yea they may be said to be true Ministers *in the Sight of God in this Respect*, namely, that they come into the Ministry *according to the Rules or Orders*, which God has appointed in his Church; But they cannot be said to be faithful Ones, seeing they have no Faith.---If they are not faithful in the Affairs of their own Souls, how can they be suppos'd to be faithful in the Affairs of others?

Now when I say in that Sermon, that unconverted Men are not sent of God into the Ministry, under the Gospel Dispensation, I mean these Things following, *viz.* 1. that they are destitute of an Aim at Gods Glory above all, and other pious Dispositions, without which they are not well qualified for the Ministerial Work; and therefore (comparatively at least) are unlikely to do much good in it. And 2. I do not find under the Gos-

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pel Dispensation, that unconverted Men are mov'd or inclin'd by the Spirit of God to undertake the ministerial Office, but by their own or by a worse Spirit. And 3. that Almighty God does not require in his Word, nor approve of, unconverted Men taking upon them the Ministry of the Gospel; these Things the Scriptures and Reasonings in the Sermon plainly prove; and indeed such as oppose them, oppose the true Interest of vital Godliness, which are not like to be well promoted without a pious Ministry.

The anonymous *Queriſts* betray a bad Temper of Mind, in their labouring to enervate, what I have said in the aforesaid Sermon, respecting the Uncomfortableness of the Ministry of natural Men to gracious Souls; herein they oppose the common Sense of the Faithful; and in their cavilling at what is offer'd in the Sermon, concerning the unprofitableness of the Ministry of graceless Men, for the most Part; in respect of the Conviction and Conversion of Sinners, they not only manifest an evil Disposition, but contradict the plainest Testimony's of Scripture and Experience. These Things are so self evident, that it is amazing to find professors of Religion opposing them.

Is not this the plain Tendency of the *Queriſts* reasoning upon this Head? Namely, to encourage ungodly Men to take upon them the Ministry of the Gospel, as well as to encourage People to an indifferency in their Choice of Ministers, and are not both these Things fatal to the Church of God, should not Extreams be avoided on every Hand?

That there is an *outward* and an *inward* Call to the Gospel Ministry, is asserted by many Divines of principal Note, among the reformed Churches; to this Effect spake the Rev. Mess *Durham* and *Brade*. Mr. *Ross* in his *Panſebia* represents this to be the Opinion of all the *Preſbyterians*; and indeed I thought it had been so too, till I met with the

the *Queriſts* Performance, which is done by Perſons who are fond of that Name. I could wiſh for their own Sakes, that they were as fond of the Thing ſignify'd by it, in this as well as in other Particulars. But the Caſe is ſo plain, reſpecting the Diſtinction of an *outward* and an *inward* Call to the Miniſtry, being held by many; That the *Queriſts* themſelves are forc'd to confeſs its Veracity. *pag.* 55. *queſt.* 7. "Doth it not ſeem, that "the imbibing and improving the falſe tho' vulgar "Diſtinction between the *outward* and *inward* Call; "the Call of God and the Call of Man to the Mi-"niſtry, is the Foundation of the above Miſtake in "Mr *T*?" Here they own it to be vulgar, *or commonly received*; and indeed ſo it is; for this is the Opinion of the whole Church of *Scotland*, as appears from her Directory, which they and we have adopted, as the Standard of our Proceedings and Sentiments, reſpecting the Affairs of Church Government. Under the Head of Ordination, are theſe Words, "Which being conſidered by the "Presbytery they ſhall proceed to enquire touch-"ing the Grace of God in him, and whether he "be of ſuch holineſs of Life, as is requiſite in a "Miniſter of the Goſpel, and to examine him, "touching his Learning and Sufficiency, and touch-"ing the Evidences of his calling to the Holy "Miniſtry; and in particular his fair and direct "calling to that Place." Here it is evident, that they aſſert a Call to the Miniſtry, before Ordination; and therefore an *inward* Call. This is written as with a Sun Beam in thoſe Words, and therefore the *Queriſts* ſhew either little acquaintance with their own avowed Principles, or little regard to them, by denying it. And indeed hereby they offer much Reaſon to ſuſpect their Sincerity in the Miniſtry. Alas what ſuperficial Miniſters muſt they be, who deny the *inward* Call, is it becauſe they han't it themſelves, or is it to run down with the Cry of *Error*, *Error*, ſuch as think

think it neceſſary to hold the *Presbyterian* Principles contain'd in our excellent Directory? If ſo their Caſe or Courſe is miſerable. And do not the Church of England in their Ordination Office, propoſe theſe Queſtions to the Candidate, before Ordination, *viz.* "Do you truſt that you are *inwardly* "moved by the Holy Ghoſt to take upon you this "Office and Adminiſtration? And are you called "according to the Will of our Lord Jeſus Chriſt, "and the Laws of this Realm?" This is ſo plain and poſitive to the Point in diſpute, that there is no need of any Addition to explain it. The *Reader* may herefrom eaſily perceive, what ſort of a Spirit the *Queriſts* are of, who labour to caſt Contempt upon the avowed Principles of the *Body* of the Proteſtant Churches, reſpecting this Point under debate.

Now ſeeing I did not aſſert the Neceſſity of an extraordinary Call, in the ordinary Times of the Goſpel, conſiſting in Viſions, and Voices and the like, or that good Diſpoſitions and Aims, were ſufficient to conſtitute a Miniſter, or give a Right to exerciſe that Office, without a regular external Separation thereto, according to the Order of God, neither of which, I ever believ'd or expreſs'd; what neceſſity was there then for ſo long and warm a Diſpute, againſt our and their excellent Directory, unleſs it was to amuſe the Ignorant, and prejudice them againſt thoſe whom they hated, and wanted to pull down?

But the Truth of the Caſe is this, ſome of theſe Men have been leſs eſteemed, by ſome of their Hearers, after the Work of God ſpread among them, than before; and others whom they diſlik'd, have been eſteem'd above them; neither of which they could brook, they have therefore taken up Arms againſt Gods Work and his Servants, whom he has us'd in promoting it, and have endeavour'd by all Means, (*per fas neſaſq;*) by Hook and Crook to ſlander and traduce both, in order to amuſe

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the ignorant Populace, they have rais'd the *Hue and Cry* of *Error* and *Disorder*, against those whom they disdain, and have put their Wits upon the Tenters, to find out Matter to support the Charge, partly by invidious and false Glosses, upon the Writings of their Opponents, and by artfully magnifying smaller Indiscretions in Conduct, and partly by either Inventing or Propagating notorious Falshoods concerning them.

That God, whose we are, and whom we serve, knows, that it was our Intention in travelling to bring poor Sinners to CHRIST JESUS, as well as to build up Saints in him, and not to divide Congregations, as they do falsly Charge us, it is they that are the proper Causes of the Divisions among us, by their opposing that blessed Work of Conviction and Conversion, that has not long since been spreading in their Borders! Had they join'd with us as they ought to have done, in promoting that Work, and as they will wish one Day they had done, there would have been no Divisions among us: But instead of this, they have us'd sly and sophistical Methods, in abusing every seemingly or really exceptionable Incident, to cast odious Colours upon the whole Work, they have likewise oppos'd God's Work, by their false and dangerous *Moravian* Doctrine, about Conviction. Witness, Mr. *Thompsons* detestable and inconsistent Performance, entitled, *The Doctrine of Convictions set in a clear Light*; which divers Ministers of that schismatical Party, have expressed their Appobation of: Hardly any thing can be invented, that has a more direct Tendency, to destroy the common Operations of God's holy Spirit, and to keep Men from JESUS CHRIST, than what Mr. *Thomson* has express'd in that Performance.

C. E. G. *pag.* 2. 7. He says, "First, as to these pre-"paratory ungracious Convictions, as I may call them, "which are held to be so necessary, by way of Pre-"paration for Conversion. I apprehend that if their "Nature and Tendency be duly considered, it will

" appear, that all such Convictions, as are void of " true Grace, are so far from being necessary Pre- " paratives for Conversion, that they are rather an " Impediment to it. *Pag.* 28. That these common " Convictions may be sometimes succeeded with true " Conversion, I do not deny, but when it is so, " the Conversion following cannot be justly reckon'd " the proper Effect of these Convictions, altho' it " may be occasion'd by them, as it may be by the " Commission of some gross Sin, which deeply " wounds the natural Conscience. *Pag* 33. 34. " It is evident that whatever Convictions, may be " rais'd in a Persons Mind, which are void of " the foregoing Marks of saving Conviction, or " whatever Fear or Terrors may follow or accom- " pany such Convictions, can have no native Ten- " dency, to lead or prepare Persons for Conversi- " on. What nearer to Conversion is a Person, or " better prepar'd for it, by his being convinc'd of " Sin and Guilt, while still his Heart, Love and " Affections are under the reigning Power of it? " Nor is he humbly affected, with a Sense of its " Vileness. How much was *Judas* prepar'd for Con- " version by his Convictions and Terrors? Yea " such ungracious Convictions tend rather to " scare a Person from Christ, than draw him unto " him: *pag.* 39. From which it doth plainly ap- " pear, that the Convictions which are necessary " to Conversion, are in Truth a Part of the Work " it self, or to speak more distinctly, nothing else, " but that very Principle of Grace, implanted in and " by Conversion; puting forth it self in the Exercise " of Conviction, or Persuasion of the Person's na- " tural sinful and miserable State, according " to the Word. The Heart and Conscience " bearing Witness thereto." For the Confutation of this nonsensical *Moravian* Notion, I would re- fer the Reader to my Sermons against the *Mo- ravians pag.* 3. 4. 5. and to the Rev. Mr. *Dickenson*'s

ingenious

ingenious Dialogues, wherein this Point is more largely discussed.

Our Opposers, as I am credibly inform'd, have done much Injury to Religion by indistinct and unseasonable Discourses upon this Point, *viz. That Persons may have Grace and not know it.* This was insisted upon at a Time, when Multitudes were under Convictions, and the Consequence was, that many relapsed into their former Security.

They have likewise, as has been observ'd, rais'd the Cry of Order, and set it in such a Light, as has had a Tendency to blacken the Characters of some of God's poor Servants, in the Opinion of some, and its probable that this was their Design; this has likewise been a plausible Mean of obstructing God's Work in the Land.

And indeed this is the Artifice and Trick which the Opposers of Religion have used against God's faithful Servants of old. *Elijah* was charged by *Ahab* as a *Troubler of Israel*, *Paul* represented as a *Mover of Sedition*, and our LORD himself was faulted for not observing the Tradition of the Fathers. And thus while our Opposers contend for what is comparatively but the tything of *Mint*, and *Annies*, and *Cummin*, they neglect the weightier Matters of the Law.

But the 2d Particular, against which the *Queristts* Reasonings (if they may be so called) are principally directed, is respecting what I have said in the 18 and 19 *pag.* of the *Nottingham* Sermon in these Words, *viz.* "If the Ministry of natural "Men be, as it has been represented, then it is "both lawful and expedient, to go from them to "hear Godly Persons; yea it is so far from being "sinful to do this, that one who lives under a "pious Minister of lesser Gifts, after having ho-"nestly endeavour'd to get Benefit by his Mini-"stry, and gets little or none, but doth find real "Benefit, and more Benefit elsewhere, I say he

" may lawfully go, and that frequently, where " he gets most Good to his precious Soul after " regular Application to the Pastor where he " lives for his Consent, and proposing the Rea- " sons thereof, when this is done in the Spirit " of Love and Meekness without contempt of any, " as also without rash Anger or vain Curiosity."

The *Queriststs* do most unjustly represent my Meaning, in the aforesaid Paragraph, as appears from the 95 *pag* of their Pamphlet, where they say, as to the fourth Inference, " which seems to have " been the main scope of the Performance, *viz.* " To dissolve all relative Bonds and Ties be- " tween Pastor and People, at least to proclaim " them null and void, as to the People's Obligation " therefrom to attend upon the Administrations " of their own fixed Pastors statedly; so that if " we take Mr. *T.* up right, his declared Judgment " here is, that People, after the Choice of a Minister " to be their stated Pastor, are at their free Liberty " to absent themselves from his Ministry, as far " and as often as they, or any of them pleases, " whether the Minister be godly or graceless.

Ans. What they have said is as contrary as any Thing can be, to my express Declaration in the preceeding Paragraph: If I thought, as the *Queriststs* suggest, that People may absent themselves as far and as often as they please, I would not have expressly guarded a ainst it, by mentioning a previous regular Application, and thus it is evident, that the *Queriststs* do not argue against my Opinion fairly stated, but first misrepresent it, and then oppose with much earnestness their own Figment, and therefore all their Reasonings on that Head fall to the Ground.

Let my Opinion be fairly stated as it is in the Sermon, and this Exception from that general Rule added, namely, that they should go where they get the most Good statedly, after regular Application to the Minister, or Church Session, whereto

they

they belong, unless their particular Good endangers or obstructs the general Good of the Society, whereto they have a Relation, in this we ought doubtless to prefer the general before our particular Good, e. g. it may so happen, that if a Person of great Importance and Influence in a little Society should go stedily elsewhere, it would break the Society. This and such like Cases we must deny ourselves.

As to going elsewhere after Application,--- I mean no more, and no less than this, that we should pay all that Deference to Church Judicatories, which is consistent with the Right of private Judgment, in Matters of Conscience. Any who carry the Matter farther, as it seems the *Querists* do, by what I have mentioned from them and others, pass under the specious Names of Order and Government, they erect a Tyranny upon the Ruins of every Thing that is valuable in human Nature. Now let my Opinion be stated as aforesaid, and I may bid Defiance to the *Querists* and all of their Stamp to overthrow it.

But to set my Opinion in a more clear and distinct Light, I shall take leave to mention the following Particulars, which are either express'd in, or plainly deducible from, the 19 *pag.* of my *Nottingham* Sermon, *viz.*

1. Negatively, I do not assert or maintain, that Persons may or should go from their own Churches to others at all, much less frequently, meerly in order to tickle an exorbitant Fancy, or for the sake of vain Curiosity, No! No! Upon the contrary I believe, it is sinful to go from a more plain awakening Soul searching and savoury Ministry, to a less plain, less awakening, less savoury one, meerly to get carnal Ease to a labouring Mind, or Gratification to a Distemper'd Palate, by affected Bombast or gingle of Language, Nor

2. Do I profess or maintain, an irregular Secession to be lawful or laudable? I mean that Persons

shou'd

ſhou'd go frequently to other Churches, without Application to their own Miniſter or Church Conſiſtory, for Leave in this Affair, rendring the Reaſons of their Requeſt. If their Reaſons are not accounted valid, and the Caſe be really ſo, they ought to deſiſt, but if they are wrong'd, they ſhould appeal to a higher Judicatory; but if the Caſe ſhould ſo happen, that after all the Appeals they can make, and moſt humble and impartial Examination of the Affair, they firmly believe they are wrong'd by the Church Judicatories, and are Conſcience bound in the Matter, they ought to judge for themſelves, and act according to their Conſciences: For ſurely we are not bound to implicite Faith in, and Obedience to, Church Rulers; No, we are only to be ſubject to them in the Lord, as our excellent *Weſtminſter Confeſſion of Faith* inſtructs us. Nor

3. Do I approve of an angry Seceſſion, or withdrawing, thro' Envy, Malice or Contempt, from the hearing of our Pariſh Miniſter: For this is manifeſtly oppos'd to the bleſſed Law of Love, which is the ſummary and compend of the divine Precepts, and looks with a frowning Aſpect upon the Intereſts of Chriſtianity: When People do withdraw, it ought to be in the Spirit of Meekneſs with Humility and Love, avoiding unjuſt and invidious Reflections, and on the contrary, as much as may be, conſulting the juſt honour of the Miniſter, we withdraw from. Nor

4. Do I approve of a haſty Seceſſion, without conſiderable Tryal, to get Good under the Miniſtry of thoſe we are related to: For that may be followed with unhappy Conſequences. Doubtleſs, Extreams on both Sides of the Queſtion ſhould be avoided, as the People ſhould not be enſlaved on the one Hand, and brought to the fatal Neceſſity of acting contrary to their Conſciences, or depriv'd of the moſt edifying Means: So the Honour, Comfort and Support of the Miniſtry, and Safety

Safety of particular Societies, ſhould be conſulted and regarded on the other. Nor

5. Do I approve of withdrawing from a Church, meerly to avoid the juſt Cenſures of it, for this tends to diſanull its Government, and introduce Confuſion and Anarchy.

Here it muſt be confeſs'd, that as Miniſters are apt to be under the Influence of a Partial Byaſs, when their Honour or Intereſt is or ſeems to be touched, having like Paſſions with other Men; ſo the People are liable to the following Extreams, namely, either to make no Difference at all among Miniſters, or to make too much: The former they are inclined to, while under the Power of a deep Security, and the latter they are in great Danger of, when they are awakened, and for ſome Time after their Converſion. Now both theſe Evils ſhould be oppos'd and corrected, for indeed both are very hurtful. Duty lies here (as Philoſophers ſay of Vertue in general) in a mediocrity or middle between thoſe Extreams. Miniſters ſhould neither be ſlighted or idolized. But poſitively what I believe and profeſs in the preſent Caſe is,

1. That it is lawful for a Perſon, who lives under a Miniſter of leſſer Gifts, (even tho' really religious) that after having, with Simplicity and Uprightneſs, us'd his utmoſt Endeavours, (ſo far as aſſiſted by God) to gain Benefit by his Miniſtry, and yet gets little or none, but doth elſewhere get Good, or more Good, (eſpecially by one of the ſame Perſuaſion) after regular Application, to go where he gets moſt Good to his Soul. And

2. Much more from a Chriſtleſs Miniſter under the aforeſaid Circumſtances, both lawful and expedient, after the Application before mentioned.

Here let the Reader obſerve, that the aforeſaid more particular and diſtinct Account, which I have now given of my Opinion, reſpecting that Point which the *Queriſts* and *Examiner* principally oppoſe, is but a Tranſcript of what I had written

as my Sentiments upon this Subject many Years before the *Nottingham* Sermon was preach'd.

If I should take the same trifling sophistical and voluminous Method's with the *Querists* Performance, as they have done with my Sermon, the Book would swell to a Quarto, if not a Folio Volumn perhaps, and this would be much for Edification, woudn't it? It would be no hard Task to tell of 11 yea of 20 Maxims of selfish Policy, and false Doctrine, that seem to be at the Bottom of their Arguings, but I have something of more Importance to manage. Why don't these wondrous wise and learned Men, the *Querists*, and others of their Kidney, take famous Dr. *Voetius*, one of the most eminent Lights of the Reformed Churches to task, and confute his accurate Dissertation upon this Subject, in his Book of *Ecclesiastical Policy*, *pag.* 68. *quest.* 17. and likewise in his Book of *Ascetic Theology*, *chap.* 10. *pag.* 222. 3. There they may find their petty Sophisms and unlearned Cavils fully baffled I would advise them to do it in *Latin* for the Benefit of all the Churches: Such great Men shoudn't lie conceal'd. If they take the same Method of quibbling and saying a great deal beside the Point in Dispute, as they have done with me, they'll be sure of confuting him, in the Opinion of their graceless and Ignorant Admirers especially. And after they have done this in order to compleat a large Volumn upon the Subject, they may likewise take to task, *Hildersham*, and *Iener*, two learned and pious British Divines, who are also of my Sentiment. (see *Hilder* Lectures *pag.* 2-1. and *pag.* 253 4.) and confute them too; which if they pursue their usual Method, they may easily effect as aforesaid; they are such Dabsters at disputing, or cavilling rather, that I question whether any Writing in the World can stand them in their Way.

One Instance of which under the present Head I am discoursing upon, I shall take leave to mention is, their making the Relation of a Minister to his People

People, the same with that of a Husband to his Wife, in respect of their Obligation to attend statedly upon his Ministry; *see pag.* 133.

Qu. II. "Tho' we allow Men should seek the "greater Good; yet we would ask, Whether this "greater Good be most likely to be obtained in the Way of God's Appointment, and "in the Use of regular and not irregular Means? "Or whether the Notion that stolen Bread is "sweet, be a true or a false Notion? Or to use "Mr. T.'s own Phrase, *Doth not he act like a Fool*, "who forsakes his own chaste Wife, in Hopes of "getting more Pleasure in the Embraces of a Strumpet?"

The Former agrees well with what they say, *pag.* 116. thus, "Is it not some Affront to say, in the "open Parlour, that *Doll is as good as my Lady*; but "must she be better too?"

That there is an Obligation upon the People to attend upon their Pastors Ministrations statedly, I do not deny but affirm; but in the mean Time, I abhor the Notion of the *Querists*, *viz. That, that Obligation is equal to the Marriage Contract*: For if so, it will necessarily follow, that every Time the Minister preaches to any besides his own People, he commits Adultery, and every Time the People hear another, they likewise commit Adultery. At this Rate a Minister would be no Minister, but in his own Parish, and every Time he Steps over the Line, his Right to exercise his ministerial Office evanishes.

Besides, according to this Plan, the Presbyterian Churches, by maintaining the Lawfulness of the transporting of Ministers from one Place to another, in order to exercise their Pastoral Office there statedly, and that purely to promote the greater Good of the Church; and their acting accordingly is a maintaining and practising of Adultery; and do not the *Querists* profess this very Doctrine, while they assume the *Presbyterian* name,

and have they not acted according to it, in a publick and social Manner not long since? Well then don't they according to their own Plan of Reasoning avow and practise Adultery? Besides it may be here observ'd, that the *Queristis* have so far forsaken the *Presbyterian* Plan of Government, that they have in this Point under debate, adopted the ridiculous Notion of the rigid *Independents* and *Brownists*, what little Reason have these Men to glory in the *Presbyterian* Name?

Seeing the Relation between Pastor and People is mutual, must not what they Term a Breach of it be upon both Sides equally Criminal? If a Minister may go from the People to whom he is related, and preach statedly to others, after a regular Dismission, in order to do more Good to the Souls, of Men, why then mayn't the People go statedly to get greater Good to their Souls, after the aforesaid Application, shoudn't we be as careful to promote our own as anothers Good? And pray why are not the *Presbitery* as capable to judge of Peoples getting Good, as of the probability of a Ministers doing Good?

I have not Leisure nor Inclination, to offer any Remarks upon the Prophanity of the *Queristis*, their begging the Question in debate, and many other Absurdities, which are contain'd in what I have but now cited from them. And therefore I shall only take leave at present to add: That these Oppossers of God's Work, thro' their Selfishness, and the Heat of their Prejudice have endeavour'd to confute virtually and consequentially their own profess'd Opinion and Practice, as well as the Sentiments of the *Presbyterian* Churches universally. What a Shame is it, that these Men should cast Scandalous Reflections upon the *Body of the reformed Churches*, and labour to prove them all to be guilty of Adultery as well as themselves?

Pray hasn't every ordained Minister, an habitual Relation to the whole visible Church? And must

not this be brought into Exercise as to particular Societies, in a regular Manner, as the greater Good of the whole requires, is it not contrary to common Sense, to immagine that seeing every Minister, has an habitual Relation to, and is a Member of the whole visible Church, and is by Conscience and Office oblig'd to promote the greater Good thereof, that his actual Relation to any particular Branch of it, should continue any longer than is consistent herewith? As the common Maxim is *ex ungue Leonem, by the Claw the Lyon is known*. So the Reader by this Instance may guess at the Temper of the *Queristis*, and their manner of trifling in Disputation. but enough of this

I return to our *Examiners* Performance, and beg his Pardon that I have interupted by so long a Digression, my remarks upon it; and doing it the Justice it deserves. But seeing it was only to pay some Complements, to a Work of his dear Friends, which he has in so high Esteem; I hope he will have me excus'd.

The *Examiner* says, *pag.* 4 "That Mr. T's zealous "Advocates here, and elsewhere, have by Way of "Charity, dispers'd about the Country, great Num- "bers of the last Edition, (meaning of the *Notingham* "Sermon) tending to corrupt the Minds of People, "from the Simplicity which is in CHRIST, and to "promote that Confusion and seperating Spirit, "which he himself has been instrumental in raising "in many Places."

Answ. What this Author Means, by the Simplici- "ty which is in CHRIST, I cannot tell, but sure I am that instead of corrupting Mens Minds, &c. it tends to prevent their being corrupted, to inform them of the Danger of an ungodly Ministry; and to direct Men to the best Means, has a direct Tendency to bring them to CHRIST, and to the Simplicity that is in him. Both which Particulars are the Substance and Scope of that Sermon, (which this Author opposes) and therefore it was an act of true Cha-

rity, in those whom he calls my Advocates, to disperse them. But on the Contrary to excite People to an Indifferency in their Choice of Ministers, or to encourage unconverted Men to come into the Ministry, or to be offended at the odious Characters the Scriptures give them, or to befriend them in their sordid Opposition to Gods Work and Servants, is a sinful Simplicity, and horrid Cruelty! And that the Examiner is Guilty of all these Things, either expressly or virtually, will appear I trust by the following Pages.

The Sermon rightly understood, has no tendency to promote Confusion and a separating Spirit. If I had asserted, that a certain Knowledge of the States of others was attainable, or that unconverted Ministers were never us'd as Means of doing Good, or that it was a Sin to hear them, or that it was lawful to go statedly from the hearing of that Minister whom we are under a Relation to, at our Pleasure, there would be some Umbrage or Reason for the Charge; but seeing I have said neither of these, but on the contrary asserted the necessity of previous Application, &c. the Charge is without any real Foundation.

This Author farther adds, "that I my self have "been instrumental, of raising in many of their "Places, Confusion and a separating Spirit."

Ans. It is a notorious Falshood, *Thousands* in *N. England* can witness that I spake seldom of the Ministry at all; not one Word came out of my Lips, in Favour of separating from them. But if this Author means by Confusion and a separating Spirit, a Scriptural and rational Distress of Soul for Sin, and a Separation from it in Affection and Practise, he in that Sense speaks the Truth, these Things I confess I was (thro' Grace) instrumental in raising, in many of their Places.

But to confirm his awful Charge he adds this Invincible Argument viz. "For many are fully per-"swaded, that Mr. T's Sermon, and practice upon "it, have sown the Seeds of all the Discord, In-

"trusion,

" trusion, Confusion, Separaion, Hatred, Variance,
" Emulation Wrath, Strife, Seditions, Heresys, &c.
" that have been springing up, in so many of the
" Towns and Churches thro' the Province for
" two Years past."

Ans. A dreadful Inditement indeed if true, consisting of eleven Particulars, and yet behold and wonder there's something left behind unexpress'd, for there is an *&c cetera* at the Heels of it! But it is my Comfort that his Libel is false and ridiculous. Methinks if the *Examiner* has any remains of Conscience left, it must needs make him uneasy and ashamed, that he has utter'd eleven Falshoods at a Breath; but pray Sir, why didn't you favour us with the whole Catalogue of Crimes, was you aware that you had already mentioned more than you could prove, if so it was discreet in you not to proceed farther, but to make an *Et cetera* supply the Place of Particulars. Terrible, and have I sown the Seeds of Heresy and Treason too among you. Alack and alas a-day? Why didn't you charge me with Murder and Blasphemy also? For you had as much Reason for these as for the others, aye Treason! Is this your Charity? do you want the civil Sword to be drawn against me as a Rebel to the State for preaching Faith and Repentance successfully? wou'd you embrue your Hands in my Blood, that travel'd thro' the Winter Cold to do your Country Good? But pray Sir, where are the Proofs of the aforesaid Charge? *Why this,*
" That many are fully perswaded, that my Ser-
" mon and Practice upon it, have sown the Seeds,
" &c. as aforesaid."

Ans. And what if they be? It's either thro' the Force of their Prejudice, or by false Information. Many more in *New-England*, know the unreasonableness and falshood of that Persuasion.

The Charge of my practising upon the Sermon, supposes in my Apprehension, that that Sermon was generally known by the People of *New-England*, either

either before or when I was among them, which is false; unless our Author takes preaching *Original Sin, Faith, Repentance, Justification by the Righteousness of* CHRIST *alone, the Conviction of Sin, the New Birth, and the necessity of a holy Life*, to be sowing the Seeds of Discord, I am not guilty. Multitudes know that these were the Doctrines which I principally preach'd upon in *New-England*. I may add likewise, that it is well known, that there was no such Divisions in *N. England* when I was in it, as have since happened. But supposing there had been, it would not have prov'd the Charge of Confusion, much less of Heresy, except I had spoken something that had a Tendency thereto. Would not it be unreasonable to charge the Apostle *Paul*, with all the Tumults which sometimes attended his Preaching of which it was not the Cause, but innocent Occasion only. Would the *Examiner* Charge our Lord, with being the Author of Confusion, because he tells us that he came not to *send Peace, but fire and Division?*

But our Author proceeds to repeat his Charge in the following invidious Terms, viz. "Who "hath been so Instrumental to hatch the Cockatrice, "as himself, tho' at the same Time he could gravely Advise others, to crush it in the Egg."

Answ. This would be very inconsistent if true, but in as much as it is False, it must be laid at his own Door. I beseech the *Examiner* to consider seriously the following Lines, in the 14. *pag.* of that Sermon he so much Dislikes. "*Mat.* 23. 13. *Wo* "*unto you, Scribes and Pharisees, Hypocrites, for ye shut up* "*the Kingdom of Heaven against Men, for ye neither go* "*in your selves, nor suffer those that are entering to go in.* "*Pharisee* Teachers will with the utmost Hate, oppose the very Work of Gods Spirit upon the Souls "of Men, and Labour by all Means to blacken it, "as well as the Instruments, which the Almighty "improves to promote the same, if it come near their "Borders, and Interferes with their Credit or Interest; thus did the *Pharisees* with our Saviour.---

"May

May Almighty God incline our Author, to examine impartially, if this be not his Case and Practice?

But the Examiner proceeds to say, " Whoever " will take Pains to consider the main Scope of " Mr. T's Sermon at *Nottingham*, will find the " Principles of it, subversive of Gospel Order, " the publick Ministry, and publick Means of E- " ducation; and what have we more? What could " touch the Apple of our Eye, like this fatal Blow? " It is a Blow at the Root!"

Ans. If the Charge was true, that Sermon wou'd deserve the most speedy Condemnation. But where is the Proof? Why the *Examiners* Assertion, or *ipse dixit*: But will this suffice the Impartial, no surely! What can't the Danger of an unconverted Ministry be represented, and private Seminaries of Learning be erected, especially where there are no publick ones, without endangering the publick Ministry, and publick Means of Education? Strange! What Notion then must this Gentleman have of the Ministry? Does he think they are all unconverted? If so, he is very uncharitable indeed! I'm sorry, it should touch him so near as the Apple of his Eye, to have the Danger of an unconverted Ministry set forth as in my *Nottingham* Sermon; if he were not too nearly related to them, methinks it woudn't touch him in so tender a Part, but on the contrary it would make him glad, to see their Picture so justly drawn, that so they might see their Faces in that Glass, and be convinc'd and ashamed. If the Sermon be a Blow at the Root, as our Author observes, it is at the Root, of an ungodly Ministry, and is our Author sorry, that that Root of Bitterness should be struck at? When I compos'd it, I expected it would be judged by that Tribe it detected, as guilty of *Scandalum Magnatum, as worthy of Bonds and of Death.* I suppos'd, it would be like rousing a Wasps Nest, and I have found it according to my Expectation. The Opposers of

God's

God's Work, have dip't their Tongues and Pens in Gall, and by their Malignant Invectives, have endeavour'd to bury its Author in Ruins; but peradventure it may have a Resurrection to their Terror and Shame. What's the matter that these Men, can find nothing agreeable in that Sermon, that so exactly describes *the naked Truth*, the very Character Case and Pranks of the ungodly Clergy? Supposing some Things in it were worded in too strong Terms, what then, shou'd they condemn all for this, and want to commit it to the Flames? Indeed I think this Method of Proceeding, looks very suspicious and Points out who they are?

But the *Examiner* proceeds to produce the Sentiments of a Schismatical Party whom he calls the Synod, wherein they condemn my Sermon preached at *Nottingham*, as a notable Instance of our sowing Seeds of Division, " And we charge him " *say they*, with perverting Scripture, uncharitable " rash judging the Body of the Clergy of this Ge- " neration, in the Lump, and encouraging Factions " and Disorders therein!"

Answ. Perhaps this Gentleman thinks to grace and strengthen his side of the Question, by the Name of *Synod*. But I would have him to consider, that *adhuc sub judice lis est*. The Point is in dispute, whether the Party he speaks of, be the Synod of *Philadelphia* or not, I humbly conceive they will not be found so in the Issue, being but a minor Party to those whom they condemn.

As to the Charge of Perverting Scripture in that Sermon, I deny it, I have better Interpreters, than them on my Side, that justify the Sense I have given of the Scriptures in that Sermon. The Scriptures produced answer the Design I bro't them for. Namely, to shew the Danger of an unconverted Ministry. And that the Almighty does not approve of natural Mens taking upon them the Ministry in the ordinary Time of the Gospel. It is they that have perverted my Meaning, and so in consequence

equence thereof, would Charge upon me a perverting of the Scripture.

As to what they call, uncharitable judging of the Body of the Clergy of this Generation, I would ask them, what they think themselves? Do they Imagine, that the greater Part of the Ministers of this Generation, are pious? Let them speak out upon this Head. Are not the greatest part of the Clergy of this Generation Papists, and is it uncharitable to say that such are unconverted? And are not many of the Protestant Clergy very unsound in Principle, and unholy in Life? And is there not a great Number of others, who have a Form but hate the Power of Godliness? Have not many those Marks of Impiety that are mention'd in that Sermon which they oppose?

Truly I must confess, that the more I have had to do with them, and perceiv'd the Malignant Opposition of some of them, against God's Work and Servants, the more my Opinion has been strengthened respecting the greatness of the Number of graceless Ministers. As to their Charge of sowing Seeds of Division.

I would answer them in these Words of the *Nottingham* Sermon *pag.* 25 " the proper Cause of sinful Divisions, is that Enmity against God and " Holiness, which is in the Hearts of natural Men of every order, being stirr'd up by the " Devil and their own proud and selfish Lusts; and " very often natural Men, who are the proper " Causes of the Divisions aforesaid, are wont to " deal with God's Servants, as *Potiphars* Wife did " by *Joseph*, they lay all the Blame of their own " Wickedness at their Doors, and make a loud " Cry. *This is truly the present Case.*

It is a Fruit of our Authors strong Prejudice, to represent me as holding in my *Notingham* & *Moravian* Sermons, two Principles as opposite as the Heathen Principles, of a good and evil God, as will appear I trust by the Sequel.

But to proceed, our Charitable *Examiner*, is offended at the Rev. Miniſters of *Boſton*, for ſpeaking honourably of my Perſon, and late Performance, reſpecting the *Moravians*, it ſeems, as if he grudged that any ſhou'd think or ſpeak well of me, where now is our Authors Charity, which he ſaid he put on in his firſt *pag.* dosn't it ſeem as if he had drop't the Cloak quite?

What if theſe Rev. Gentlemen, had ſeen the *Nottingham* Sermon, as he ſuggeſts; its like they woudn't have ſo dreadful an Idea of it, as our Author (what their Opinion of the Sermon is I know not.) But on the Suppoſition, that one or more of them were of Opinion, that there were ſome unguarded or exceptionable Expreſſions in it, yet might they not conſiſtent with the Simplicity that is in CHRIST, forbear expreſſing this, when they were not call'd to it. They were not prefacing the *Nottingham* Sermon, but others, which this Author himſelf does not object againſt; had they expreſs'd a Commendation of theſe, together with a Cenſure becauſe of ſuppos'd Exceptions in another, wou'd it not have tended to mar the Uſefulneſs of what they recommended, ſhou'd not what a Perſon does well, be commended, notwithſtanding of his ſuppos'd or real Defects?

It muſt appear evident to every impartial Mind, that the Rev. Miniſters of Boſton, have acted according to the Simplicity that is in CHRIST, by recommending a Performance which was ſeaſonable, and had ſome Tendency to prevent, the Spread of *Moravianiſm* in this Land; and by giving the Author of it that Honour, which they thought was juſt, in order to make the Performace of more Service.

But how to reconcile our Authors Conduct, in this Affair with the Simplicity that is in CHRIST, I profeſs I am at a Loſs? If he has any Love to the Truths of God, which are now ſo much attack'd in this Land, why does he come out with ſuch Virulence againſt me when I am appearing

for

for them, and endeavouring as well as I can to defend them. Why is he utterly silent, about what I have said in Defence of the main Truths of the Gospel? Doesn't it seem as if some *Moravian* or *Jesuit* had hir'd his Pen, to attempt by Hook and Crook to render me Ridiculous, that thus the Influence of my late Performance against them might be frustrate?

This Author farther betrays the badness of his Cause, and Spirit, by deriding those Rev. Gentlemen, who are above his Contempt, by insinuating that they believ'd, some Person to be infallible in these Words.

"If they think as Protestants generally do, that "Infalibility may be mistaken."---But afterwards, in the same *Page*, he grows more warm and confident, and says, "it seems that such a Prime In-"strument of the Work, that has been going on in "the American Provinces, for the two last Years "must be judged infallible, and supported with the "highest Encomiums of six most Rev. Ministers."

Ans. Why has this Author charg'd such a notorious Falshood, upon these worthy Gentlemen, namely, that they have judged me infallible, for the which he has not the least Foundation; can they not commend what they judge to be Praise Worthy in any, without supposing him to be Infallible? To what Lengths will Men's Rage and Prejudice carry them?

And How false and ungenerous is it in our Author, to charge those Gentlemen in the same *page.* with having Men's Persons in Admiration, because of Advantage. With a Relation to me; his Words are these,

"But it seems no Man dar'd, or car'd to say un-"to him, why dost thou such Things, such is the "Danger of having Mens Persons in Admiration "because of Advantage."

I answer, What Advantage could these Gentlemen propose by a poor Stranger, who was to be

among them but a few Weeks, and probably never like to see their Faces any more in this World? And who as our Author tells the Story, *pag.* 8. "Came with a great Troop of 20 or 30 Horse, "entring into other Men's Labours, and devour- "ing their Livings."--- *Anſ.* No, It was Love to Gods Work which this Man deſpiſes, that excited their Eſteem of an Inſtrument, whom it pleaſed the Sovereign God to improve, in promoting of it! But if no Mans daring or caring to ſay to me, *why doſt thou ſuch Things?* would prove the Charge of having Men in Admiration, becauſe of Advantage; as our Author inſinuates, then the preſent Oppoſers of Gods Work in *N. England*, wou'd be as guilty of it, as thoſe whom they now unjuſtly deſpiſe: For where is there one of them, that ſuggeſted to me the leaſt doubt of the Reality of it then? neither did I meet with the leaſt Oppoſition againſt the Doctrines of Grace, which I preach'd, except in one or two ſmall Towns. The Truth is, the Conviction and Converſion of Sinners, was attended with ſuch Majeſty and Power, as aſtoniſhed and terrified thoſe ungodly Creatures, which were not converted: So that for a Time hardly any of them durſt move his Tongue, much leſs his Pen againſt it; but after a While the Influences of the Divine Spirit being withdrawn, and ſome Stumbling Blocks falling in the Way, obſtinate Tranſgreſſors grow profanely bold in oppoſing God's Work, and in traducing and contemning his Servants.

Obſerve Reader, how this Author diſcovers his Antipathy againſt the Work of God, in the following Lines. "I heartily wiſh (ſays he) he was more "worthy, for whom they have done this, and "that they themſelves had not in this Labour of "Love, to their dear and honoured Brother, betray'd "too great a Liking, of what is commonly call'd "this Work."

Anſ. I joyn with this Author in the firſt part of his Petition, but have Reaſon to doubt from his preſent

sent Performance, that if it was answered, he wou'd like me less, if possible than he does! but as to the latter part of it, I must declare my dissent, altho' I question not his Sincerity therein. But on the contrary, I bless God who has excited those worthy & famous Ministers, to appear as Witnesses to his Truths and Work, in a day of Degeneracy, Blasphemy, and Rebuke; this is their Honour, and will be their unspeakable Advantage in a future World; whatever the Ignorant or Prejudiced may say to the contrary. The World may see by this, what sort of a Person this *Examiner* is, who attempts to wound my Character and Usefulness, namely, that he is one, who dislikes the late Revival of Religion in this Land.

But the *Examiner* proceeds to observe, upon the PREFACE thus. "These Rev. Gentlemen say, "This our dear Brother visited us at *Boston* two "Years ago; and in the Spirit of the Rev. Mr. "*Whitefield*, entred into his Labours." Upon which he says, "It's true Mr. *Tennent* visited these Parts "about that Time, and the Visit was full of Extra-"ordinaries, his progress thro' the Province, sa-"vour'd more of worldly Pomp and Grandeur, "than the Humility of the meek and lowly JESUS, "he came eating and dringink, galloping over the "Country with his *Congregatio de propoganda &c magna comitante caterva*, with a Troop of twenty or "thirty Horse, entring into other Men's Labours "and devouring their Livings, having all Things "in common."

Ans. What Envy appears in this Representation? It's true some Persons did of their own meer Motion, without any Invitation of mine, accompany me in my Travels, sometimes more, and sometimes less in Number; and for what I could learn, with a Desire to receive Benefit to their Souls by my Preaching; and what wou'd our Author have me to do in such a Case? Would he have me to drive them away

away? Why does he say that this savour'd more of worldly Pomp, than of the Humility of the meek and lowly JESUS? Didn't Multitudes follow Christ, to attend his itinerary Labours? And didn't he come eating and drinking? Wou'd our Author have me live without Victuals and Drink? Or wou'd he have me starv'd to Death? But perhaps the Emphasis of the Charge, consists in *galloping* over the Country. Really the Snow was so deep during a good Part of my Travels, that it was no proper Season for galloping. I don't remember for my Part, that I gallop't any, but if I had, I don't see the Harm of it. Methinks our Author's trifling in his Charges against me for the Want of proper Materials, turns to my Commendation, and therefore his futile Reflections, contrary to his Design, are proper Panegyrick upon me, and a Satyre upon himself. O! but he says that I enter'd into other Men's Labours.

Ans. Its true I preach'd in other Ministers Pulpits, but not without their Consent, and where was the Harm of this? But he adds devouring their Livings.

Ans. It's true, when I was invited by Ministers or others, to stay in their Houses for a Night or so in my Pass, I generally comply'd, and partook of what they set before me, and so did any that were pleased to travel with me. I defy this *Examiner* to prove that I did either without Invitation; and where was the Harm of complying as before? dosn't the *Examiner* remember the old Proverb, *volenti nulla fit injuria, to a willing Person no Injury is done.* What does he mean by *devouring* then? Does he intend that I, or any of my Companions in Travel, eat or drank to excess? If he does let him prove it if he can? But here I must beg leave to observe, with all due gratitude that much Kindness and Respect, was shewn me by many in *N. England*, in hospitable generous Entertainments; and does our Author grudge & grumble at this? If it were

not too rude and uncivil, I would remember him of a coveteous Perſon, that long ſince begrudged expenſive Reſpect ſhewn to our LORD. But it was not to his Honour.

But the *Examiner* adds another Article of Charge, in this Paragraph, namely, having all Things in common.

A. As before he had reſembled me to the Papiſts in theſe Words, with his *Congregatio de propaganda &c.* I ſuppoſe the word left out is *Faith*; ſo that his Meaning is, that I went galloping about with my Companions, to propagate *the Faith*. What Faith? Does he inſinuate the Roman Catholick, as his Form of Expeſſion ſeems to point to? This is exceeding invidious, doesn't this Author know in his Conſcience that the Doctrines of Faith which I preach'd in *New England*, were no other than what is contain'd in the Weſtminſter Confeſſion of Faith, and the Doctrinal Articles of the Church of England? I ſay as before he reſembled me to the Papiſts, ſo here in the laſt Words of the Paragraph, to the Levellers, by ſaying we had all Things in common. I will ſay no more to this than that it is another notorious Falſhood, either of this *Examiners* Invention or Publication.

The *Examiner* farther obſerves, in the next Paragraph, p. 8. "He came in the Spirit of Mr. *Whitefield* indeed, when Procalmation was made before 'him as Viſitor or Vicar-General, The Rev. Mr. "*T.* deſigns to preach in ſuch a City or Church "to-day, and to-morrow in another, and continue "in a Third *and get Gain*, without the leaſt Regard "to the ſtated Paſtors of the Churches, *volens, nolens*; pleading Extraordinaries for ſuſpending "Scripture Rules."

A. This is an unfair Repreſentation of the Caſe, I ſent no ſuch Word to any one Place in *N. England*, that I would preach in their Churches or Towns, whether the Paſtors would or not. When I came to any Place, where there was a ſetled Miniſter

ſter, I never preach'd without firſt apprizing him of my Inclination, and if I was not prevented by his Invitation, asking his Leave, and this I every where obtain'd, before I preach'd in any Place, excepting one, where I came in the Evening, the Miniſter declined letting me preach in the Meeting Houſe that night, for Reaſons which I thought were not relevant, and being invited by ſome to preach that Night, in a private Houſe, I comply'd, at which the Miniſter of the Place was preſent, diverſe People as I was inform'd, had come to the Meeting Houſe, expecting Sermon, and I thought it was a pitty they ſhould be diſappointed, without ſufficient Cauſe, and here it ſhould be likewiſe obſerv'd, that the Miniſter did not forbid my preaching in a private Houſe, but on the contrary ſignified before ſeveral Perſons, that if I came on a Lecture Day, he would invite me to preach publickly; but thought that ringing the Bell in the Night, might ſurprize the People, with an Alarm of Fire, and that the People not having ſufficient Warning there wou'dn't be a valuable Convention. But the ſame Gentleman invited me to preach in his Pulpit the next Day, and treated me with much Kindneſs and Courteſie.

As to what the *Examiner* ſays about *getting Gain.* It is exceeding invidious, I neither needed, nor expected, nor deſir'd any Thing for my Labours in *N. England*, if our Author can prove any of theſe, let him do it as ſoon as he pleaſes, was there any Collection made for me, in any one Place in *N. England*, for near ſix Months that I travell'd in it, and preach'd daily? Nor was there any Thing given me, excepting in ſeven or eight Places in all *N. England*, and that by ſome Gentlemen of their own accord, and was it a Fault in me to accept of their Generoſity? What I have now ſaid is with no Deſign of reflecting upon the Gentlemen of *N. England*, No, far be it from me, I hope ever to retain a grateful Senſe

of

of their Kindneſs, but only to confute this ungenerous Cavil.

The next Article of Charge is, that I plead *Extraordinaries for ſuſpending Scripture Rules.* This Phraſe the *Examiner* ſeems to have borrow'd from his dear Brethren by the Way, to which I anſwer, that it is altogether falſe! I had no need of uſing any ſuch Plea, for I don't know that any Scripture Rule was ſuſpended by my preaching in *New England*, however I muſt ſtill aſſert that the Plea is in ſome Caſes, lawful, whatever Contempt may be caſt upon it by ſome. To ſay that *ordinary Rules, or Rules for ordinary Caſes* ſhould not be ſuſpended in *extraordinary* Caſes is a bare fac'd contradicting of an antient Maxim conſented to by the common Senſe of Mankind, viz. *That every general Rule admits of Exceptions*, unleſs it can be proved that *ordinary* and *extraordinary* Caſes are the ſame; which from the nature of Things is impoſſible, the Meaſures in every thing cannot be proper in both, and to ſay the contrary is in other Words to deny the lawfullneſs of the Reformation from Popery, in the Time of *Zwinglius*, *Luther*, and *Calvin*; and if we mayn't judge for our ſelves when theſe *extraordinary* Caſes happen, we are Slaves indeed of the moſt ſordid kind, and rob'd of every Thing that's worth keeping of a Religious Nature. Hereby a Church Tyrany is erected, and the hateful Romiſh Doctrines of implicite Faith and blind Obedience, eſtabliſhed. God forbid that we ſhould caſt away the Liberty wherewith Chriſt has made us free, and ſuffer Men to lord it over our Conſciences, and enſlave us with their plauſible Pretext of *Rule* and *Order! Order, Order* was the Cry of the *Papiſts* in the Beginning of the Reformation from Popery, with a View to ſtop its Progreſs. The Text they trump'd up upon every Occaſion, as Doctor *Voetius* obſerves was *Mat.* 23. 3. *All therefore whatſoever they bid you obſerve, that obſerve and do, omnia, omnia, all, all,* they muſt obſerve, all the holy Traditions of the Roman Catholick Church, all the holy Cannons

and Orders, or be curs'd with Bell, Book and Candle Light as disorderly and contemptuous Persons, Schismaticks, Hereticks, and what not? But the blessed Reformers better understood the Scriptures and their Duty from them, than to mind their selfish impertinet Cant, or to be scar'd from it by their invidious and groundless Anathemas. And has not the Episcopal Church excommunicated all that dissent from her, by her Cannons. Now all that make them, (I mean the Cannons) will say that they are agreeable to the Scriptures. And so Scripture *Rules*.

In the mean Time it must be observ'd, that we should with equal Care avoid both Extreams, viz. TYRANNY upon the one hand, and the abuse of CHRISTIAN LIBERTY upon the other, TRUTH and DUTY lye between both, as we should abhor with a perfect Hatred the enslaving Schemes of *High Church Bigots*, so on the contrary, we should equally abhor and avoid, the *Plea of Extraordinaries*, except the Case be evidently so.

But the *Examiner* proceeds to say in the next Paragraph, *pag.* 8. "He came in the Spirit of "Mr. *Whitefield*, when he treated the Body of the "Ministry in this Province, with so much Neglect "and contempt as he did, not only in not suffer- "ing himself to hear any of them, no not in *Boston* "itself, except once or twice."

Ans. This Charge is likewise a notorious Falshood! I never treated the Body of the Clergy in any Province of *New England*, with Neglect and Contempt. I have a Witness in Heaven and in my own Bosom that my not hearing many of the Ministers of *New England*, did not proceed from any Contempt of them. The Case was plainly this, I was stirr'd up at that Time by the Almighty to uncommon Zeal and Love for the Salvation of Mankind, so that unusual Labours became natural to me, daily preaching was pleasant and desirable like the returns of my stated Meals. I was therefore loath to ne-

glect

glect Opportunities of preaching, especially considering my full Perswasion, that God was remarkably with me, and sealed my Labours. The worthy and Rev. Ministers of *Boston*, perceiving that a divine Blessing attended my Ministrations, did humbly and lovingly invite me to preach frequently in that Metropolis, being willing and glad that Gods Work shou'd be carry'd on, by any one the Lord wou'd please to send by; their condescending Invitations I accepted with an affecting Sense of my own Unfitness and Unworthiness, as the Searcher of all Hearts knows, as well as Admiration at the Humility, the Candor and Courefie of these Rev. Gentlemen, which I hope I shall ever bear thankful Remembrance of.

But the *Examiner* proceeds to say, " but also in cru-
" elly censuring them (meaning the Ministers of
" the Province) in general, and raising Jealou-
" sies in the Minds of People of their faithful Mini-
" sters, even to that Degree as hath ended in a Spirit
" of dreadful Separation in many Places."

Anf. This is likewise a notorious Falshood. I did not censure the Ministry of their Provinces in general, or raise Jealousies in the Minds of the People of their faithful Ministers. I spake but little of the Ministers at all in *New England*, but never in the Manner our Author mentions, the Almighty knows that it was far from the Thot's of my Heart, and far from the Speeches of my Lips, to raise Jealousies in the Minds of People about their faithful Ministers. O unmerciful Man! Who thus by repeated Falshoods and Misrepresentations, endeavouring to stab my Character and Labours in the Dark. And, thro' me, the Work and Servants of the great God. What is your Name, I know not, but the God of Truth and Righteousness knows you, and remember he will bring you to Judgment, your false Glosses will be then remov'd. May God of his Mercy forgive your Wickedness, and have Pity on your poor Soul for his Names sake. The

Desire of my Heart, and the Tendency of my Labours in *New England* was only to bring poor Sinners to CHRIST, and to build up Saints in him. I profess to the World, that my Esteem of the Ministry of *N. England*, was much encreas'd by acquaintance with them. I am fully perswaded that there is a considerable Body of worthy and faithful Labourers, in that Part of the Lords Vineyard.

As to what our Author says, of the longness of my Journey to *N. England*; for brevity's sake I shall refer to the Letter I printed in *New England*, respecting the Occasion of my travelling that Way. And only add, that I had no Intention to affront any Body by my Travels, I had no such Conception of the Journey as our Author represents, otherwise I would not have undertaken it, neither was it in my Heart to imagine that there was no Body like minded, *or capable to water where the Rev. Mr.* Whitefield *had planted*, as our *Examiner* observes. Pray why mayn't one Minister preach in another's Place, by his Consent, without a barefac'd affront to him? And isn't the Case the same as to many Places? To think otherwise as I humbly conceive, is contrary to common Sense, and denotes an odd Turn of Mind?

But let us attend to our Author, in his 9 *pag.* He goes on thus "but then are these Rev. Mess. "of the same Mind, Spirit and Judgment, did they "come in the same Spirit, when Mr. *Whitefield* "in his Journal, *part* 3*d pag.* 63. sayeth, *These bodily Convulsions, I believe come from the Devil; who, "now the Work of GOD is going on, wants to bring an "evil Report upon it?* And seeing that nothing is "more evident, than that Mr. *Tennent* is the grand "Instrument of promoting those animal Convulsi-"ons, into which many of our new Converts have "fallen, and upon which so great a Stress is laid "by many in the Work of Conversion."

Any

Anſ The Heat of our Authors Prejudice, has confus'd him much in this Paragraph, he Shifts about this Way and that Way, in order to caſt his Squibs at Mr. *Whiteſield*, the *Boſton* Miniſters, and my ſelf. And firſt he gravely, but impertinently, asks the Miniſters of *Boſton*, *whether they are of the ſame Mind, Spirit and Judgment with Mr.* Whitefield? How childiſh is this, theſe Rev. Gentlemen ſo far as I know, have never ſo much as inſinuated, that they or I were of his *Judgment*, in every circumſtantial or minute Point; but both of us may be juſtly ſaid to be of, or in the ſame Spirit, when we agree with him in the fundamental Doctrines of Religion, and are diſpos'd to promote and encourage the ſame vital Godlineſs with him. And this I believe was their Meaning, in theſe Words of their Preface which our *Examiner* criticiſes ſo much upon. But his ſarcaſtical enquiring of the *Boſton* Miniſters, *whether they came in the ſame Spirit*? When Mr. *Whiteſield* and *C.* as has been related, conſider'd inConnection with that Paſſage in the Preface, which he grumbles at, cannot well be reconcil'd to that common Senſe to which he appeals in his Title Page: For theRev. Miniſters, whom our ill natur'd Author fleers at, were in *Boſton* at that Time he refers to. This was the Place of their fix'd Reſidence. See the Force of Prejudice, it will ſometimes drive Men of Wit and Addreſs, into Impertinence and Nonſenſe, as well as Falſhood; in order to gratify its Rancour. 'Tis like our Author is a Man of Senſe, *Sed aliquando bonus dormitat* Homerus, *Sometimes* Homer *ſleeps*. His unhappy Prejudice is ſo ſtrong, that it ſeems ſometimes to diſturb his Judgment, ſo that he talks odly like a Man juſt wak'd out of Sleep, who had been dreaming of ſome dreadful Events: Witneſs the frightful Catalogue of Crimes, which he put in his Indictment againſt me, before mentioned, namely, *Diſcord, Intruſion, Confuſion, Separation, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Hereſies*, &c. ſee pag 5. And here he is fond to bring in

in abruptly, a Paſſage of Mr. *Whitefield*'s *Journal*, about *bodily Convulſions*, which was not ſufficiently guarded, that he might offer ſome matter of Reflection and Triumph. However if the Affair be examined, there will be found little Reaſon for either. The Rev. Mr. *Whitefield* has not ſaid that he believes, *that all theſe bodily Convulſions came from the Devil*, and if he had, neither the Rev. Miniſters of *Boſton* (ſo far as I know) or my ſelf, have ever been of that Opinion. Theſe Things may be other ways accounted for, conſiſtent with the animal Oeconomy. What if that dear Servant of God, Mr. *Whitefield* had been miſtaken in a circumſtantial Point? Shall his Spirit, his State and Temper of Mind, be condemned for this? Or the State and Temper of others, becauſe they agree not with him herein? Is this our Author's Charity, which he talks ſo much of?

But the *Examiner* proceeds to ſay, "And ſeeing "nothing is more evident, than that Mr. *Tennent* "is the grand Inſtrument of promoting thoſe ani- "mal Convulſions, into which many of our new "Converts have fallen, and upon which ſo great "a Streſs is laid, by many in the Work of Con- "verſion."

Anſ. Nothing is more evident, than that this is a notorious Falſhood, *viz. That I am the grand Inſtrument of promoting theſe animal Convulſions.* This Calumny is invented by the Father of Lies, *the Accuſer of the Brethren*, in order to caſt odious Colours, upon the Work of God, and me his Servant. All my Congregation, and Multitudes more, can witneſs, that I never encouraged thoſe Things, but on the contrary, that I have from the firſt Beginnings of ſuch Appearances, in this Part of the Country (which was long ſince) endeavour'd in the openeſt Manner to diſcourage and check them, yea ſometimes to ſuch Degree, as has griev'd ſeveral religious People. I have repeatedly done this before many thouſands of Hearers.

But

But our Author farther adds, " That great " Stress is laid upon *these animal Convulsions*, by ma- " ny in the Work of Conversion."

Ans. What does the *Examiner* mean by that Phrase *in the Work of Conversion?* Does he think that Conviction strictly considered is gradual, then he is an *Arminian*; and its no wonder he dislikes my Discourses against the *Moravians*, and indeed this is the most natural and easie Sense of his Words. Or does he speak of Conversion in a larger Sense as including the preparative of Order *viz.* Conviction, as well as the Fruits thereof, and mean thus, that some depend upon those *bodily Convulsions* as a Sign of Conversion. In the first Sense his Charge cannot be true, because Conversion in that respect is instantaneous; and tho' the latter may be true, yet I have great Reason to believe it to be false: The Notion is absurd and ridiculous, contrary to common Sense, and therefore improbable to be true. Besides I never met with one Man in any Part of America, that was of that Opinion; or that acquainted me that he or they knew any one to hold it. But if our Author only means by the aforesaid Phrase, that many imagin'd those outward *Convulsions*, or the excess of Passion that occasion'd them, were in any respect Helps to Conversion, I will not undertake to be the Patron of such: For I think it is an unreasonable and ridiculous Notion. Possibly some few ignorant Persons, have been of this Opinion, but if so what then? Shall their Folly be imputed to the whole Body? Or is it reasonable to reflect upon the whole Work, because of the Weakness of some of the Subjects of it? Some of the Opposers in diverse Parts of the World, have of late insisted much upon this Topick, these *bodily Convulsions* being somewhat uncommon, and surprising, they have harp'd much upon this plausible String; in order (as it seems) to amuse and prejudice the People against the Work of God!

While

While the Woman the Church has been in Travail among us, the Dragon has spew'd out Floods, Multitudes of Slanders and Calumnies, in order to destroy the Woman and her Child. This is truly the Case, notwithstanding of all the artful Colourings, and deceitful Blinds that are put upon it by crafty Men.

But the *Examiner* proceeds to say, " Do they " not take the Devils Part, who use Methods to " farther such sad Appearances, and condemn them " for opposers of Gods Work, who labour to un- " deceive People about these Fits, by ascribing " them to an inferior Cause?"

Anſ. If any do use unscriptural Methods, to further such Appearances I think it is blame worthy, and have always been of this Mind; but I know of none who condemn Persons, as Opposers of God's Work, meerly for their *labouring to undeceive People about the aforesaid Fits, &c.* Our Author with much Art and Sophistry, misrepresents the true State of the Case, both ways, first by insinuating that there are many Persons, who take Pains to promote *animal Convulsions*, as their principal Aim; this I cannot think is true. Any that have encouraged such Appearances, have had chiefly in their View the increasing and fixing that Soul Concern, which preceeds Conversion in the Adult: And is sometimes accompany'd with such Appearances, because of a greater degree of Distress which some endure in their Minds, which from the nearness of the Union between Soul and Body, must needs have greater Influence upon it. If a sudden View of some great temporal Imergent does sometimes Occasion the greatest bodily Disorders. Why then shou'd it be tho't strange, if Things of infinitely greater Weight and Moment when view'd in equal Points of Light, do produce equal Effects?

And on the other Hand, he wou'd insinuate, as if the chief Cause why many are condemned, as Opposers of the Work of God, is because they only

only endeavour, to give Persons a just Notion about those bodily Commotions.

Ans. The Case is not so, we are glad that People have just Notions about such Appearances, we know the Work of God is very distinct from them. But we charge this *Examiner*, and others of his Stamp, with opposing of God's Work, because they speak diminutively of it altogether, and use the aforesaid bodily Commotions artfully, as an Engine to blacken the whole Work. This Charge sticks so fast to the *Examiner* and others of his Brethren; that tho' *they wash them with Nitre and take much Sope, yet their Iniquity is mark'd before God.*

And now we are prepared, to listen to what the *Examiner* offers in his next Paragraph, which is as follows. "But is it not Matter of Fact, when "many of the Hearers of some Preachers fall in- "to Convulsion-like Fits, and roar'd, that the "usual Note of such Preachers then was, *will* "*any of you come to Christ*? When at the same "Time they pronounc'd heavy Curses upon such, "as took not such fits, as being hard hearted "Pharisees, &c."

Ans. As to the first Part of the Charge, some Persons of eminence in Religion do think the Method therein arraign'd is justifiable, but for my own Part, I cannot see the expediency of it.

As to the latter Part of it, it is ambiguous, "It is "said they pronounc'd heavy Curses upon such, "as took not such Fits, as being hard hearted Pha- "risees."

Ans. If the Objector means all such, it is doubtless a false Charge: For it has never been suggested, so far as I can learn, even by opposers, that any who favour'd God's Work believ'd, that the Regenerate must undergo such bodily Commotion; and can it be tho't that any but mad Men wou'd pronounce Curses upon the Regenerate! But madness has not yet, that I remember been charged upon the late awakening Preachers, (this way) If the

Objector only means that *some took not*, as his Phrase is, *such Fits*, namely, the unconverted, then might not the Preachers pronounce Curses upon such? The Objector dosn't say that heavy Curses were pronounced upon Persons, *meerly* because they didn't take such Fits. But if it be insinuated by the aforesaid Objection, that any of those Preachers who have favour'd the late Reformation, were of Opinion that enduring of bodily Commotions, was of absolute necessity to *Conversion*, it is a false invidious Slander contrary to common Sense.

But the *Examiner* has not done with the *Boston* Ministers yet, he goes on to say in his next Paragraph thus "Again these Reverend Gentlemen say, this "our dear Brother, entred into Mr. *Whitefield's* "Labour's, that is in other Words, Mr. *Whitefield* "planted and Mr. *Tennent* watered, as if the Gos-"pel had never been planted or watered in this "Wilderness, before these Rev. Messieurs, intro-"duced the Practice of itinerary Preaching."

Ans. Admirable! That a Man of so much Charity as our Author pretends to, could not find a more favourable Gloss upon that Passage, of the Rev. Ministers of *Boston*, will not the Words bear this easy Sense, namely, "that Mr. *Whitefield* was us'd "by the Almighty, as a Mean of reviving Religion "remarkably in *New-England*, and that it pleas'd the "Sovereign God, to use me also in carrying on the "same begun Work?" Is it not contrary to common Sense, to which our Author appeals in his Title Page, to imagine that the worthy Gentlemen mean't otherwise? It is very cross grain'd in the *Examiner*; to cast so much Dirt at the Ministers of *Boston*, who are above his Disdain (and will be esteem'd by the Devout and Judicious whether he will or not), and that meerly because they have a favourable Opinion, of Mr. *Whitefield* and my self, and that blessed Work of God, which we thro' pure Grace have been instrumental to promote. But me thinks the *Examiner* had better be good Humour'd, for tho' he

he shou'd fret himself never so much while there is Piety in *New-England*, there will not be wanting some, among both the Clergy and Laity, who will think and speak honourably of that Work, which he despises!

But I hasten to consider our Authors next Paragraph, and this he has tho't proper to borrow, from the Lucubrations of the malignant Opposers of Religion this Way. The Words are these, " but " pray, will Mr. *Tennent* tell the World, what Success had Mr. *Whitefield* or himself, but where " they had Opportunity, to enter into other Men's " Labours, and who planted and watered Con- " gregations for them, to crow of their Successions: " For in *Maryland*, *Virginia* and *North-Carolina*, where " Ministers are comparatively scarce, what News " Mr. of *Whitefield*'s great Success?

Anſ. Doubtless our Author approv'd of this Passage, otherwise he would not have borrow'd it. Here let the Reader observe in these Words, a Testimony to the great Success of Mr. *Whitefield*, and my self, extorted from the Pens of our Enemies, and that even at a Time, when they were endeavouring to run us both down, and the blessed Work of *Conviction* and *Conversion* which we have been endeavouring to promote. This puts me in mind of an old Proverb, viz. *magna est veritas & prevalebit*, i. e. *great is the Truth and will prevail.* But in the mean Time let the Reader observe, that the aforesaid constrained Testimony, is contrary to what these Men have said in other Parts of their Writing, one Example of which, I shall only mention at present, for brevity's sake, express'd in their Examination of my Remarks *pag.* 107. 8. 9. thus " We " shall not be so rash as to pretend to judge Mat- " ters before the Time, *i. e.* whether there be Truth " in the Account as to some Instances: For that " is no Part of our Debate; for we know but " our Part of what is manifest. Secrets we leave to " God, nor shall we pretend to determine, whi-

" ther there be such a *Eutopia* as Mr. *Tennent* here
" describes, somewhere in distant Parts; for we live
" at Home: But yet if Men will allow us the Rights
" of private Judgment, we think it is but just we
" should be allow'd to suspend our Belief in the
" Point, till we hear some valid Proofs, or else are
" invited to come and see: For a Partyman's *Say*
" *so* in one Ear, when Experience contradicts it
" loudly in both, is too feeble to beget Faith. For
" tho' we should grant that in Times of yore,
" when Men were all that is good and desireable,
" subject to no Mistakes, and spoke no Falshoods
" in their own or their Friends Behalf, it ever
" there was such a Time; Men's own ver-
" bal Declarations for themselves, might pass for
" valid Proofs of their inward Graces; and it might
" be counted a daring Piece of Presuming Boldness,
" to oppose an Argument which depended upon
" such stable Maxims, which like the *koinai enoiai*,
" are never to be denied, such as are, *ask his fel-*
" *low, whether he be a Thief*, &c. But since *Pando-*
" *ra's* Box is opened, our Saviour has broke down
" this Claim, by saying, *If I bear witness of my Self,*
" *my Witness is not true.* And when Experience tells
" us, that in this Iron Age, a fluent Orator with
" his orient Colours, will instantly fill the Wrin-
" kles of the most furrow'd Face, and again deform
" the most beautiful Complexion, just as Mr *Pain-*
" *ter* pleases, or as *good Will* or *ill Will* prompts
" him. Seeing therefore we have not a large Stock
" enough of Time and Candles to run thro' the
" Woods to find out Mr. *Tennent's Eutopia*: For
" it is the Cry of many, and that in many different
" Places, that solid Religion seems to loose Ground
" faster, & Vice and Debauchery seem to gain more
" Ground in one Year, since this new Commotion,
" than they gain'd before in Ten; and that a-
" mong those who appear debauch'd there are more
" than a few of those who were lately famous for
" their being Cryers, and Fallers, and Pretend-

ers.

" ers to Convictions, &c. We hope therefore, " that Mr. *Tennent* will in his next tell us, where to " find this fine Reformation, otherwise we despair " of coming at it. For when we ask some of Mr. " *Tennent*'s Party where it is? We are told, it is in " *New England*; and probably when enquir'd of in " *New England* it is here; and we are much mistaken, " if Mr. *Tennent*'s *Elisian Fields* be not a meer *Me-* " *seck*, if not a *Babel*, in the Esteem of many as judi- " cious as ever he was, or is like to be. And we " appeal to Mr. *Tennent* and his Party, whether " they have not been much disappointed in many " Instances that have made as great Boastings and as " glaring Shows as any of the rest for a Time? And " can Men rationally expect, while they judge of " Men's gracious States by their own Declara- " tions and vain Boastings, but that their Disappoint- " ments will multiply in Proportion with their en- " crease in number."

It is not my Business, at present, to expose the various Absurdities of this Paragraph, only the Reader may plainly see, that it is full to the Purpose that I brought it for. Yet I confess it is inconsistent with it self, for while these Men pretend, that they will not be so rash as to pretend to *judge Matters before the time*, i. e. whether there be Truth in the Account as to some Instances, while they pretend to suspend their Belief in the Point, in the mean Time, they call the late glorious revival of God's Work in the Land, of which I had given some Account, in my Remarks upon their Protest, (to which they refer) my *Eutopia*, (or Fiction) they prend to be at a Loss where to find it, they say that Iniquity has gain'd more Ground in one Year, since this new Commotion, than in ten before and that solid Religion looses Ground faster. They call it my *Elysian-Fields*, (or vain Fancy and Notion) and reckon it to be a *Meseck* if not a *Babel*. May God have Mercy upon those unhappy Men, that thus rise up in Arms against God himself, by slandering the Work of his Holy Spirit.

And

And this Author that I am now more particularly considering, does hereby contradict himself, compare what he adopts as aforesaid, with what he says *pag.* 30. " Strip this Work of its *Extraordinaries*, " and you will discern what is the Work of " God, from that which is added to it, by Art " and Man's Device, pray what is *Extraordinary*, " on one Side more than 'tother? But what is " justly to be exploded, viz. *Extraordinary Errors*, " *Disorders, Intrusions, rash Censures, clamorous Exclama-* " *tions, vain glorious Boastings, Fits, pretence of Sights, Vi-* " *sions, Pourings, Tremblings, &c.*"

These Words are likewise borrow'd probably from the same dear Friends, ---If our Author had been pleas'd to favour me with his proper Name, and Sir Name, I might have set them in a real Opposition to each other, in different Collumns, for his own Conviction and the Readers Edification; but not knowing his Name, I cannot gratify him in that particular for the present; and perhaps our cautious Author was afraid of this, and so prevented me, (by concealing his Name) of the Opportunity and Pleasure of obliging him as aforesaid.

As to Mr. *Whitefield*'s little Success, in the Places before mentioned, it may be observ'd, that next to the Pleasure of a Sovereign God, who blows by his Spirit where it listeth; the Occasion thereof, was his short Stay in those Places; but in St. *George*'s near to *Maryland*, which was, as I am inform'd a very Ignorant Place, where he made a longer Stop, his Labours were crown'd with remarkable Success.

But God forbid, that Mr. *Whitefield*, or my self, should rob the Ministers of the Churches, of their just Honours No doubt, a number of them, has been us'd as Instruments of converting Sinners to God, and building up Saints and others in Faith and Holiness, as well as of preparing Men for Conversion, by instructing them in the Knowledge of divine Truths.

But

But to proceed, our Authors finishing Stroke, in Relation to the *Boston* Ministers (*pag.* 9. 10) is as follows "We beseech our ascended Saviour, "the Head of the Church in particular, to use "this faithful, judicious, and seasonable Endeavour "of his Servant, for a Guard and Defence about "his sacred Truths, and his glorious Work in "the Midst of us; which too many are ready to "speak evil of, and oppose." Upon which the *Examiner* observes as follows, viz. "I would charitably hope, that that these Rev. Divines don't pretend by the last Paragraph, to patronize all the "*Extraordinaries*, that they have pass'd current for the "Work of God, in this Time of Strife of Tongues, "and Confusion of *Babel*, or oppose all with the "black Character of Opposers to his Work, who "are Enemys to Enthusiasm and Delusion."

Anſ. Here's a little Charity, exercised by the *Examiner* towards the Rev. Ministers of *Boston*, and indeed but a little; for observe, how he speaks, *I would charitably hope*, &c. Aye poor Man! He seems to be put hard to it about them, to clear them, of what he calls *Enthusiasm* and *Delusion*. He exercises a little Charity towards them, and indeed but a little, he would willingly hope, but scarce can; his Charity is bro't just to the last Gasp as it were. But pray don't these Rev. Gentlemen, understand what is *Enthusiasm* and *Delusion* as well as he? What *magnus Apollo* is this Gentleman in his own Eyes? Here you may see, the extent of his Charity and Humility. The aforesaid Ministers have shewn, what they take to be the Work of God, and what they mean to patronize; in their Preface to the Rev. Mr. *Jonathan Dickenson*'s excellent DIALOGUES; lately printed at *Boston*; which are a rational and nervous Defence, of the late revival of Religion in this Land. These Rev. Gentlemen shew in the aforesaid Preface, that they are against all real *Enthusiasm* and *Disorders*, *but for that scriptural and rational Conviction of Sin, and Conversion from it, to God in Heart and Life,*

and

and Communion with God; which is falsely branded with the odious Name of Enthusiasm, *by the ignorant profane, and some dead ary Formalists.* From this it naturally follows who they judge to be Opposers of it.

But this Author proceeds to say, " there are ma-
" ny wild *Disorders* and *Confusions* in some of our
" Churches, at this Day; which really resemble
" the *Corrinthian Disorders*, in the Times of the Apos-
" tles."

Anf. This is likely to be true, and the Case is much to be lamented! but are not the proper Causes thereof, the Enmity, and Policy of *Satan*, and evil Men in opposing the Power of Religion? *This, this*, is the real Cause! And the Ignorance, Blunders, and real Imprudencies of some Friends to Religion, have doubtless contibuted hereto; which is for a Lamentation! Now in order to a Cure, the Cause should be removed.

The *Examiner* farther adds, " Necessity is there-
" fore laid upon the faithful Ministers of Christ,
" to bear publick and seasonable Testimony against
" them; and pity those Rev. Gentlemen, let slip
" so good an Opportunity, as this to do it."

Anf. No doubt it is a Duty, to bear publick Testimony against *Disorders* and *Confusions*; and that of opposing God's Work, among the first of them: For that is the *proton pseudos*, the first fatal Source of the other Abominations; and this, these Rev. Gentlemen have done, as well as given their explicite Suffrage, to the labouring Truths of God, in this Day of Degeneracy and Error. But has our Author, when he had so good an Opportunity? No not a Word of that; but he is griev'd, that they have not reproved me, in their Preface, for *Disorders, Confusions, &c.* " Pity it is says he." Poor Man! He seems to much distress'd on my Account, that I should escape Censure: Aye, well, has not he out of the Abundance of his (pretended) Faithfullness, made up their (suppos'd) Deficiencies, in that Point?

But

But, before I proceed to any other Matter, I must here beg, of the Rev. and honoured Ministers, who wrote that *Preface*; which this anonimous Author, has drawn his Structures upon; *as he calls them*; that they wou'd please to pardon my Boldness, in offering any Thing in their Defence, who are blest with much superior Capacities, to baffle the Cavils of Opponents; but in as much as the *Examiner*'s Reflections, are intermix'd with many Charges, against my Conduct in *New England*; which consequently I may be supposed to have a more perfect Knowledge of, than others. I thought it was necessary for me to speak to them. What I have said in your just Defence, Rev. Sirs, I hope you will excuse, as a Testimony of my Respect; but I hope it will not prevent your more elaborate Confutation of the *Examiner*'s Reflections, if you judge them worthy of your Notice.

But I return to consider our Authors next Paragraph; which runs thus, *viz.* "that the Reader may "be able to form a right Judgment, of the contending Parties, let him resolve this plain Query? "*viz.* whether the Opposers of *Enthusiastick Pranks* "set up under the Name of Reformation, or Religion, or the warm Admirers of, and Contenders "for such, deserve the Name of Opposers of God's "Work?"

Ans. It is evident to any, that considers the Meaning of this Paragraph; together with its Relation to the following one; that our Author attempts to represent me to the World, as a Person, that sets up *Enthusiastick Pranks*; under the Name of Reformation, or Religion; and my Friends as warm Admirers and Contenders for such; than which nothing can be more false and unjust, what are the *Enthusiastick Pranks*, that I have been setting up for Reformation? Here our Author is silent, where he should be most particular. Pray have I not been opposing real *Enthusiasm* (*pro veribus*) ac-

cording to my Capacity, in this late Performance, againſt the *Moravians*; which our Author has labour'd to caſt Diſhonour upon, and render ineffectual, by repreſenting it's Author as inconſiſtent and ridiculous?

But as for himſelf, and thoſe of his Sentiments, they forſooth are oppoſers of *enthuſiaſtick Pranks*, &c. Here the *Examiner* muſt excuſe me, if I can't believe the Truth of what he ſays; for while he is oppoſing, as it were *pro aris et focis*, the real Power of true Religion, apparent in the late revival of Piety in this Land, under the falſe and feigned Character of *enthuſiaſtick Pranks*, he excuſes real *Enthuſiaſts*, and caſts contempt, (conſequentially) upon a Book calculated to give check under the Divine Influence, to the ſpread of their *Enthuſiaſtical* and *erronious Notions*. See how our Author excuſes, that dangerous Party of Men *pag.* 20.

" But, why doth this Gentleman, deny to thoſe " *Moravian* Gentlemen, the ſame Liberty he takes " himſelf, to ſay and unſay Things as liketh him? " More eſpecially ſeeing he himſelf has had great- " er Advantages, of coming to the Knowledge " of the Truth, in a proteſtant Country than the " *Moravians*, who have juſt emerg'd out of the Dark- " neſs and Errors of Popery." And in the following Paragraph, he makes ſome Apology, for Mr. *Betners* Contradiction.

Anſ. O brave! And now let the Reader judge, if there ben't ſome Reaſon to ſuſpect our Author, to be a real *Enthuſiaſt*, or pretty much inclining that Way, notwithſtanding of his vapouring Talk againſt *enthuſiaſtick Pranks*. Now we have need of the Columns again, to ſhew our Author his Picture, but alas his Name we know not. However I wou'd beg leave, to remember him in the mean Time, of an old Saying, for I find he underſtands Latin, viz. *Turpe eſt doctori cum culpa redarguit ipſum*. i. e. *It is mean for a Teacher, to be guilty himſelf of the Faults he reproves in others.*

And

And now we are prepar'd, to consider what our Author observes in his three next Paragraphs (*pag.* 10. 11.) and these are very warm indeed! For thus he speaks " Upon the whole, I could find " no other Key but that in the Sermon upon *the little* " *Foxes* in the End of Mr. *Tennent*'s late Treatise, " to let him out of the Labyrinth into which he " had plunged himself. Where it is said *Pag.* 8, 9. " *Foxes have Holes. Foxes have most commonly many* " *Ways and Passages to come out at, because if one should* " *be stop'd or closed up, they may have another to creep out* " *at.---Foxes that they may not be so easily enjnared, sel-* " *dom run right forward, but run to the one Side, and* " *to the other Side and cross-ways* ---They have a sly " Way of creeping into others Holes, *and of turning* " *other Animals* (it may be said) out of their right- " ful Possessions, so it is with respect to --for of " this Sort are *those which creep into Houses*, 2 Tim. " 3. 6. And it may be generally said of them, *that they* " *creep into settled Ministries and Congregations, and turn* " *out those that are Orthodox amongst them*, &c.

" It is evident that Mr. *Tennent* design'd by translat- " ing this Sermon, that it should be used as a " Key to open the cunning, crafty Intreagues and " Evasions of the *Moravians* in propagating their " wild and frightful Errors. *see pag.* 65, 100.

" Mr. *Tennent* must excuse me if I turn the same " Key upon himself, to let him out of many Incon- " sistencies and Contradictions charged upon him, " I expect that he will make use of *Fox* like Shifts " to evade the Discovery.---Witness his *second Letter* " printed in the *Pennsylvania Gazette* of *September*, " 2. 1742."

Ans. It seems if we may credit our Author, that he was puzled, with my (pretended) *Inconsistencies*, and *Contradictions*, &c. that he could find no *Key*, but that of the *Fox*, to salve them by; which he is pleas'd with much Complaisance, to turn upon me, well, in order to oblige our Author, I shall by and by endeavour, to present him with another

Key, as I humbly conceive better suited to the *Lock*. But in the mean Time, must beg leave to offer some few Reflections upon the aforesaid Paragraph. Here then let us enquire, whether the Characters of a *Fox*, as represented by Mr. *Helenbrook*, do realy belong to me, or to the *Examiner*? The

" 1st. Of which is, that they have Holes, Mr. " *Helenbrook* adds, *Foxes* that they may the better " conceal themselves, subsist not so much above " Ground, as in Holes and Caverns, under the Earth. "---Hereticks and Seducers always endeavour to " hide their Doctrines, and Opinions, and keep " them as secret as they can, certain it is, that " they don't presently and openly appear to the " World, but know how to hide themselves, under " sly Shifts." Thus far he.

Now I appeal to the World, whether I have not acted a very contrary Part? I have appear'd openly upon the Stage of the World, and declar'd the Truths of Christ freely and plainly, and in secret have I said nothing. I have fairly and above board, ventur'd my Name and Character, in the Defence thereof, and of vital Religion; who can with any justice say, that I have endeavour'd, to conceal my Opinions or Name? But as for our *Examiner*, does he not Sculk in a Hole, and Cavern as it were; and screne his Name behind the Curtain; while he is labouring to destroy mine? and is he not very backward, as to the Discovery of his Doctrines? It may be likewise here observ'd, that the Opposers of Religion, while the bright Day of the Power of Divine Grace shin'd forth in the late rivival of Piety, they like other noxious Animals of the Night, cautiously and craftily kept their Holes, for Fear of the Worst, so that hardly any of them dars't appear to oppose in open Day; but so soon as a Night of spiritual Desertion came on, in respect of God's withdrawing the Influences of his Spirit,; as well as of the Falls of some Professors; into errorious Opinions, imprudent-

prudent Conduct, or bad Practices. I say, so soon as the Darkness came on, what Crouds of *Foxes* came out of their Holes, and fill'd the Neighbouring Air with their bold Barkings, as if it would be always Night? But stay, may be a gracious God may cause the Sun to break out with his salutary Rays, and frighten the *Foxes* to their Holes again; which may God grant for Christ's sake Amen, let all Christ's Sheep and Lambs, say Amen.

Another Character of *Foxes*, mentioned by the *Examiner* is, that they have many Ways and Passages to come out at, &c. It depends upon our Author to prove, wherein I have us'd Reserves, Backdoors, and Equivocations; which I am conscious he will never be able to do, and therefore is a false Accuser: The harmonious System of Truths, which I have, and do still believe, has laid me under no Temptation, to use such mean Artifices.

But as to the *Examiner*, I will not undertake to clear him of these Things, seeing he favours a Party of Men, that are famous for them, and does what has a direct Tendency, to obstruct the Usefulness of a Book fram'd to hinder their corrupt Influence. It is an old Saying that (*Simile simili gaudet*) *like rejoyces in like.* Do not Birds of a Feather flock together?

The next Character of *Foxes*, is Craft and Deceit, which our Author gives no proof of as to me, and which I am sure he cannot, and is therefore a false Accuser. I may with justice apply to my Manner of Proceeding, what the Apostle *Paul* says of himself, *Phil.* 3. 3, 6. *For our Exhortation was not of Deceit, nor in Guile, even so we speak not as pleasing Men, but GOD, which tryeth our Hearts: For neither at any Time, used we flattering Words, as ye know, nor a Cloak of Covetousness, God is Witness, nor of Men sought we Glory.* My *Nottingham* Sermon, which the *Examiner* is so much displeas'd with, is a Proof of this. If I had been a deceitful Flatterer, or Men pleaser,

I wou'd not have uſed ſuch Plaineſs and Acrimony, in that Sermon, as I knew according to the common Courſe of Things, would expoſe me to much ill will, and Reproach from the ungodly. But I ſhall leave it to the Reader to judge, whether this *Examiner* has not us'd, much *Craft* and *Deceit*, in the falſe Charges I have already ſpoke to, as well as in repreſenting the State of the Caſe, with reſpect to the Friends and Oppoſers of the late revival of Religion, while he endeavour'd to tear down the Life of it with all his Might, " and has " not this a Tendency to cheat and decoy leſs " harmleſs Creatures, and make a Prey of them? As " Mr. *Helenbrook* obſerves, concerning the *Foxes*, " *pag.* 9."

The next particular our Author mentions, *pag.* 11. is this, " *Foxes*, that they may not be ſo eaſi- " ly enſnared, ſeldom run right forward, &c."

Anſ. I bleſs God, that I have the Teſtimony of my Conſcience, that in Simplicity, and Godly Sincerity; I have had my Converſation in the World. I truſt it will appear, by my Anſwers to this Gentlemans Objections; that this Charge is without Foundation. But I believe it will be hard, if practicable, to clear our Author of this Property of the *Fox*: For ſometimes in this Pamphlet, he profeſſes Charity and blames me for the Want of it; and yet betrays a ſeries of the moſt virulent Malignity, in publiſhing notorious Falſhoods againſt me, ſeveral of which have been already conſidered: In one Place *pag.* 9. he owns Mr. *Whitefield*'s, and my great Succeſs, and *pag.* 24. he denies that we had any Succeſs at all, but *pag.* 30. he owns that we had ſome. As to the *Moravians*, *pag.* 11. he ſpeaks againſt them, in reſpect of their wild and frightful Errors, *pag.* 20. he makes an Apology for them *pag.* 26 he acknowledges their unfair Dealings; and yet the Tendency of his whole Performance, is to hinder the Influence of that Book, which I wrote

wrote againſt them; from giving check to their peſtilent Notions. As to the Work of God, *pag.* 8. he ſhews his Regret, that the *Boſton* Miniſters betray'd too great a likeing to it, and yet *pag.* 10 and 30. he owns the Reality of it, in ſome degree; but in *pag.* 10. he again denies it all together, under the Notion of *Enthuſiaſtick Pranks.*

But I haſten to conſider, the next Character; and that is a ſly Way *of creeping into other Folds, and of turning other Animals; out of their rightful Poſſeſſions;* this the Accuſer himſelf, as conſcious of his Guilt, ſtops as it were half way in the Application of, and no wonder, for the Charge is falſe and ſlanderous. I have not ſlyly crept into the Congregations of orthodox Miniſters, *and turn'd them out of their Poſſeſſions by poiſonous Errors,* as *Helenbrock* Expreſſes it. I have been invited by them, to preach where I have preach'd, and have never us'd ſly Methods, to deprive them of their Poſſeſſions. My late Letters that have been printed in *New-England,* as well as thoſe Sermons, againſt the *Moravians,* will witneſs for me; that I have oppos'd irregular withdrawing from the Miniſtry of Perſons, ſound in Principle, regular in Life, and approves of Gods Work. What is this Authors Practice as to this, I know not? For I can't tell who he is, and am therefore under a Diſadvantage, in drawing his Character.

This Author asks my Excuſe in a mannerly Way, while he turns the Key of the *Fox* upon me. I anſwer, that his uſing this Method with me gives no uneaſineſs, being conſcious thro' pure Grace of my Integrity, I look upon his unjuſt Reproaches, as an honour done to me, and expect they will be Pearls in my Crown at laſt.

As to the Ground of our Author's Expectation, that I ſhou'd uſe *Fox* like Shifts, to evade the Diſcovery, *pag.* 11. namely, my ſecond printed Letter in the *Penſylvania Gazette, Sep.* 2. 1742. I muſt tell him, that it ſerves only to manifeſt the Strength of his Prejudice. Thro' Divine Mercy, I am not afraid of the

the brightest Light, but that this may appear the more plainly, I shall take leave to insert the Letter here

Mr. *Franklin*,

" FORASMUCH as a Letter of mine to Mr. *Dickinson*, the last of February, together with a Postscript, lately printed in the *Boston* weekly News-Paper, has occasioned various Reflections; I have " tho't it not improper (being thereunto excited by " some Friends) to shew my Intention in some Passages contained therein, which are more liable to " Misconstruction. I profess that when I wrote the " aforesaid Letter and Postscript, I had not the least " Thought of their Publication; neither have I " at any Time consented thereto; and truly, the " Postscript was wrote in much Haste.

" As to my Confession of Mismanagment in the " Affair of Debate with the Synod, it respected only the Defects which I conceived attended my " Manner of Performing, what I did then and do " still look upon to be Duty. I was not then, nor " have not been since, convinced that the Matter " or Substance of what I contended for was Wrong, " and the Words of the Letter considered in their " Connection, will easily bear this Sense.

" As to the Postscript, altho' I question not Mr. " *Davenport*'s Piety and Integrity, and hope that he " has been an Instrument of special Good to divers Persons; yet I cannot approve of some of " his Methods of Proceeding (according to the Representation which many give of them) and, particularly, all the Instances in the Postscript, are " in my Opinion very exceptionable and of hurtful Tendency.

" It seems to me very unreasonable that any thing " should be made a Term of Communion which " cannot certainly be known by the Church; and " such doubtless, are Men's gracious Experiences, " the secret Recesses of the Heart, and Springs of " Action, are only open to the all penetrating Eye

" of

" of God: Yet seeing a probable Knowledge of " Men's States towards God, may be attained by an " Examination of Men's Principles, Experiences " and Practice, Ministers no doubt ought to en- " quire into the State of their Flock, and deal " faithfully and discreetly with Persons in a pri- " vate Way according as Things appear to them.

" As to the Practice of setting up separate " Meetings, upon the supposed Unregeneracy of the " Pastors of Places, it is, in my Judgment, of un- " happy Consequence to the Church's Peace and " Purity, when the Ministers, supposed to be un- " converted, are found in Principle, regular in " Practice, and Favourers of the Work of God.

" But when Ministers conspire to blacken and " oppose habitually the late memorable Revival of " God's Work in this Land, and brand the Whole " of it with Terms of the utmost Contempt and Ig- " nominy; then, I see not how any that fear God " can sit contentedly under their Ministrations (if " they persist as aforesaid) without becoming acces- " sary to their crimson Guilt.

" Altho' there be no Probability of unconverted " Ministers being near so serviceable to the Salvati- " on of Mankind, as Persons of another Character; " yet, doubtless, the sovereign God makes their " Labours of some Use, at Times, for the Instructi- " on and Reformation of Mankind.

" As to the Practice of openly exposing Mini- " sters, found in Doctrine, blameless in Life, " and Favourers of God's Work (who are suppo- " sed by some to be unconverted) in publick Dis- " courses, in their own Pulpits, by calling of them " by their Names pronouncing Sentence against " their internal State, and exhorting their People " to forsake their Ministry; this, I think is " a very extraordinary and unaccountable Me- " thod of Proceeding, without any Precedent, that " I know of, in Scripture, or Church-History; it " directly tends to tear the Body of Christ in Pie-

" ces, and to procure a manifold and pregnant In-
" jury to all the valuable Intereſts of ſincere Re-
" ligion.

" As to the Practice of ſending out unlearned
" Men into the Miniſtry, in ordinary Caſes, upon the
" Suppoſition of their Piety, it has been always,
" and ſtill is my Sentiment concerning it, that it
" juſtly deſerves the Character given it in the Poſt-
" ſcript.

" Likewiſe, I cannot perceive either Decency or
" Expediency, in ſinging in the Streets; but on
" the contrary, it ſeems to miniſter Occaſion to the
" Adverſaries of Religion to revile and blaſpheme.

" In fine, altho' I freely own the abſolute Ne-
" ceſſity of ſupernatural Illumination and divine
" Energy, in order to the ſaving Inſtruction of
" Men's Minds and Renovation of their Hearts; yet
" I cannot but diſclaim all Pretence to immediate
" Inſpiration or objective Revelation, all following
" of immediate Impulſes without Conſulting the
" Word of God, and the Dictates of right Reaſon,
" as an enthuſiaſtical and perilous *Ignis fatuus*,
" which may lead its deluded Votaries into the
" ſtrangeſt Abſurdities in Opinion, and moſt enor-
" mous Evils in Practice.

G. TENNENT.

New-Brunſwick, Auguſt 19. 1742.

" *P. S. N. B.* The Poſtſcript of the Letter to
" Mr. *Dickinſon*, was occaſioned by a Report of Mr.
" *Davenport's* extraordinary Conduct, and had a direct
" Reference thereto. It may alſo obſerv'd, that
" there are ſeveral Words miſprinted in the aforeſaid
" Letter and Poſtſcript, ſuch as Pickiſts, for Pie-
" tiſts; baſe, for Baſis; of ſuch, for to ſuch; clear
" View, for clearer View; the laſt *Errata* conſider-
" ably alters the Senſe." *G. T.*

And now Sir, you muſt excuſe me, in turning the Key of the *Fox* in his Hole, I mean upon yourſelf

yourself Sir, and that from a better Foundation; it is you Sir, who is destroying the Vines and tender Grapes, who is artfully and cruelly aspersing Gods Work and Servants; and in the mean Time excusing *Hereticks*, *Enthusiasts* and *Schismaticks*; may God forgive your Iniquity.

But the *Examiner* goes on to say, *pag.* 11. "I shall "follow the same Method Mr. *Tennent* has taken "with the *Moravians*, and compare his Sermon "preach'd at *Nottingham*, with his late *Discourses* "and *Appendix*, in *distinct Columns*; or, in other "Words, set *Gilbert* against *Tennent*, for the Rea- "ders ease in finding out the Truth.

Ans. Either the *Examiner*'s Understanding, or his Veracity fails him here; I have not taken the same Method, with the *Moravians* which he takes with me, in setting Passages of any of their Writings, in a suppos'd Opposition to each other, in Distinct Collumns. I have only set the COUNTS Words in one Collumn, and some Observations of my own, upon the other: But its like this Author wanted some Umbrage, true, or false, for his contemptuous Manner of treating me.

And now we are arriv'd at his Collumns, in which as he says "We are to meet with contradictions, "as impossible to be reconcil'd, as to unite the "Poles; and with two set of Principles, as oppo- "site to each other, as the Heathenish Principles, "of a good and evil God." Well, tho' the Time of working Miracles be ceas'd, yet I'll put on a little Courage, and try to unite the Poles.

The first Instance, of pretended Contradiction is this, *pag.* 11. 12. borrow'd from the 47. *pag.* of my *Mor. Serm.* The Words are these, "In my Opinion "a Disposition to separate from a true Church, "because many of her Members are unconverted, "and some are under Deadness, is a sign of a "proud Spirit; were not the Pharisees of old "proud Separatists? See this apply'd to the *Mora-* "*vians*, in *pag.* 63.

" Compare his Sermon at *Nottingham*, *pag.* 12. of the laſt Edition under the ſecond Inference, " we may " learn, that ſuch who are contented under a dead " Miniſtry, have not in them, the Temper of that " Saviour, they profeſs, it is an awful Sign, they " are as blind as Moles, and as dead Stones, with- " out any ſpiritual Taſte or Reliſh."

Well, where is the Contradiction? I ſuppoſe our Author thinks, it lyes in this; that in one of thoſe Sermons, I ſay, that a Diſpoſition to ſeparate from a true Church, &c. is a Sign of a proud Spirit, and in the other, that ſuch who are contented under a dead Miniſtry, have not the Temper of that Saviour they profeſs. Here is ſcarce any Appearance of Contradiction, much leſs Reality.

But that my Meaning in the *Moravian* Sermon, may be the better underſtood, let this Paragraph be added, which immediately follows, what was cited by the *Examiner*, namely, " Our Lord allows, " the Wheat and Tares to grow together, 'till " Harveſt; but ſome raſh Zealots, are for parting " them, or plucking them up directly, altho' they " thereby riſque the Safety of the Wheat." Therefore that which I oppos'd in this Sermon, was ſuch an uncharitable and irregular Breach of Communion, from the viſible Church, as the *Labadiſts* were guilty of formerly in *Holland*, who pretended to form a perfect Church, as to its Members, i. e. to admit none but ſincere Perſons to Communion. And this they tho't they cou'd certainly know, and therefore made their Knowledge as to the internal State, a Term of Communion. They ſo ſeparated themſelves from the Church of *Holland*, as to make a new Sect. The aforeſaid Paragraphs I wrote with a Deſign to give Check as far as I could, to a cenſorious and diviſive Temper, which I was inform'd was like to obtain, and do much Miſchief in *New England*, which gave me great Uneaſineſs, for a long Time.

As

As to the Paſſage cited from my *Nottingham* Sermon, which is in the 18th *pag.* of the firſt Edition (for I have not ſeen the others) the following Words of the Paragraph, explain my Meaning fully, which are theſe, " And alas is not this the Caſe of Mul-" titudes, if they can get one, who has the Name " of a Miniſter, with a Band, and a black Coat or " Gown, to carry on a Sabbaoth Day among them, " tho' never ſo coldly and inſucceſsfully. If he is " free from groſs Crimes in Practice, and takes " good Care to keep at a due Diſtance from their " Conſciences, and is never troubled about his In-" ſucceſsfulneſs. O think the poor Fools, that is a " fine Man indeed, our Miniſter is a prudent cha-" ritable Man, he is not always harping upon Terror, " and ſounding Damnation in our Ears, like ſome " raſh headed Preachers, who by their uncharita-" ble Methods, are ready to put poor People out " of their Wits, or to run them into Deſpair: O! " How terrible a Thing is that Deſpair! Ay, " our Miniſter honeſt Man, gives us good Caution " againſt it."

Well, and is not this a real Truth, as well as what is ſaid in the other Paragraph? Does not our Author ſhew, what ſort of a Spirit he is of, by *muttering* againſt it?

The Paſſages of thoſe two Sermons, cited by our *Examiner* don't reſpect the ſame Thing, and therefore there cannot be a Contradiction in them. The one relates to an *irregular uncharitable Separation*, from a Church, becauſe of the ſuppoſed or real Unregeneracy of ſome of her Members. The other relates to *Contentedneſs* uner a *dead carnal* careleſs Miniſtry, who do not preach cloſely to the Conſcience, or endeavour to awake Sinners at all. And wou'd our Author have People to be contented under ſuch a Miniſtry? O ſhame! If our Author ſucceeds no better in his after Attempts, it will ceaſe to be a Miracle to *unite the Peles*. The

ed, Inſtance,

2d. Instance, is borrow'd from *pag.* 63. of my last Sermons, which for Distinction's sake, I may call my *Moravian* Sermons, the Words are these, " They have a Sheeps Coat on, they seem to be " mighty mild, harmless, and innocent in their " Looks; but inwardly they hold dividing dange- " rous Principles, like Wolves they cruelly scatter " the poor Sheep of Christ, by their damnable " Doctrines: Beware my dear Brethren, of the " Leaven of these *Moravians*, who like the Pha- " risees of old, *make broad Philacterys, and compass* " *Sea and Land to make Proselytes.*"

The suppos'd opposite Instance, to what has been now mentioned is taken from the 19 *pag.* of the *Nottingham* Sermon. The Words are these, " If the " Ministry of natural Men, be as it has been re- " presented, then it is both lawful and expedient " to go from them to hear godly Persons, yea it is " so far from being sinful to do this, that one who " lives under a pious Minister, of lesser Gifts, af- " ter having honestly endeavour'd to get Benefit " by his Ministry and gets little or none, but " doth find real Benefit, and more Benefit elsewhere, " I say he may lawfully go, and that frequently, " where he gets most Good to his precious Soul.--- " let who will oppose it."

But before I proceed to shew the Harmony of these Passages, I must more generally observe; that our Author uses very unfair Methods, in order to make a Contradiction between them *e. g.* in the Instance he produces, out of the *Nottingham* Sermon; he leaves out of purpose, these following Lines of the Paragraph, which fully clears up my Meaning, and free me from the false Charge of dividing Doctrine, in which I suppose, our Author immagined, to shew a Contradiction, between this and the other Sermon. The Words left out are these, " After " regular Application to the Pastor where he lives, " for his Consent, proposing the Reasons thereof, " when this is done, in the Spiri. of Love and " Meekness,

" Meekneſs, without contempt of any, as alſo without " raſh Anger and vain Curioſity." Theſe Lines, our Author knew well enough wou'd ſpoil his Boaſt of a Contradiction, and therefore with more Art than Honeſty, he left them out.

Another Piece of unfair Dealing, under this Charge; is this, inſtead of the foregoing Words, which concluded the Paragraph in the Sermon, he skips like a *Fox* from the 19. to the 30 *pag.* and takes a Scrap of a Sentence from thence, which he adds to the other, namely, theſe Words, *let who will oppoſe it*, In. order to repreſent me, as ſpeaking directly contrary, both to my Intention and Expreſſion. The Words cited in the 30 *pag.* I never intended, in any Senſe inconſiſtent, with the Explication of my Opinion in the 19 *pag.* at this rate of proceeding, our Author might form Contradictions, in all Writings under the Sun, yea in the very ſacred Scriptures themſelves! It is likewiſe I think unfair in him, under this Charge, to put his own Words in in one of the Collumns, in Oppoſition to mine: His Words are theſe, " and it is the Language " of ſeveral Pages, under his 4th Inference, be ye " ſeparate."

Well, where is the Contradiction, between the Paſſages aforeſaid, of theſe Sermons? Becauſe I aſſert, the Lawfulneſs, of a *Peacefull charitable* and *regular withdrawing* from the Stated hearing of one Miniſter to another, of the ſame denomination, when greater Good is got: Does this juſtify an *irregular uncharitable Separation*, from a true Church? And the making of a different Sect? How trifling, and invidious is this Inſtance? And thus I truſt the Reader perceives, that the Poles again are united. We ſhall not be put to much Difficulty, if our Author does not bring more weighty Objections. A

3d. Inſtance of pretended Contradiction, is borrow'd *pag.* 48 of my *Moravian* Sermon, where I ſpeak thus " It is alſo an Inſtance of Pride, to deſpiſe

" and

" and slight Ministers or People, that are uncon-
" verted or supposed to be so, is it not the Lan-
" guage of such a Practice, as the Prophet *Isaiah*
" describes it, *stand off for I am holier than thou.*"

The suppos'd opposite Instance, to what has been mentioned, is as follows, " alas how could Mr *T.*--
" preach and print this, after printing his Sermon
" at *Notingham*, without expressing deep Repentance
" for the hard contemptuous Speeches he has there
" pour'd upon the Body of the Clergy of this Ge-
" neration? Doth not this savour of Pride, and
" Uncharitableness? I shall beg Leave here to
" lay before my Readers, some of the reproach-
" ful Language, he has plentifully bestow'd upon
" the Body of the Clergy, of this Generation; as
" the Synod of *Philadelphia*, has lately collected it
" to my Hand, out of the same Sermon. (*see Examin. pag.* 149) they are represented herein, as *Hirelings*, *Caterpillars*, *leiter learned Pharisees*, Men that have the Craft of *Foxes*, & cruelty of *Wolves*, plaister'd Hypo-
" crites, Varlets, the Seed of the Serpent, foolish
" Builders, whom the Devil drives into the Ministry,
" dry Nurses, dead Dogs that cannot Bark, blind Men,
" dead Men, Men possess'd with the Devil, Rebels,
" Enemies to God, Guides that are stone-blind, and
" stone dead, Children of Satan, that like their
" Father, may do Good to Men's Souls by chance
" medly, Daubers with untemper'd Mortar, moral
" Negroes, Salt without savour, that stink in the
" Nostrils of God and Men, *Judasses*, whose chief
" Desire is to finger the Penny, and carry the Bag,
" Hirelings, murderous Hypocrites, that are to
" take Care, least we feel the Force of a Halter
" in this World, or an aggravated Damnation in
" the next, subtil selfish Hypocrites, that would not
" let an honest Man come into the Ministry, if they
" could help it, Swarms of Locusts crouds of Pha-
" risees, that have as covetously as cruelly crept
" into the Ministry, in this Adulterous Generation,
" who as nearly resemble the Character given of

" the

" the Phariſees, as one crows Egg does another, whoſe " Hearers are as blind as Moles, as dead as ſtones. " Succeſſors of *Nicodemus*, blind leaders of the blind " Formaliſts, dead Drones, Sons of Sceva, with " a fine long ſtring of Prayers, falſe Apoſtels, deceit- " ful Workers, Miniſters of Satan &c.

The pretended Contradiction, between the aforeſaid Paſſages, I conceive to be *this*, that in one of the Sermons, I ſay that it is an Inſtance of Pride, to ſlight Miniſters or People, that are unconverted, &c. And in the other I am ſaid to have given them ſuch hard terms as have been expreſs'd, and therefore ſlight them. I Anſwer, by denying the Conſequence. It is no evidence either of Pride, or Uncharitableneſs, to give unconverted Miniſters their proper Titles, and Characters; for if ſo, our Lord himſelf muſt be guilty of the aforeſaid Crimes; for he gave them hard Terms or Names alſo. See Mat. 23. *Woe unto you Scribes and Phariſees, Hypocrites, becauſe ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous, and ſay if we had been in the Days of our Fathers, we would not have been partakers with them in the Blood of the Prophets, ye Serpents, ye Generation of Vipers, how can ye eſcape the Damnation of Hell?* Mat. 23 27. 28. *Woe unto you, Scribes and Phariſees, Hypocrites, for ye are like whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Bones, and of all Uncleaneſs: Even ſo ye alſo appear righteous to Men, but ye are within, full of Hypocriſie and Iniquity.* Matt. 23: 16. 17. 19. *Woe unto you ye blind Guides, ye Fools and Blind; ye Fools and Blind; ye Fools and Blind.* Verſe 24. *Ye blind Guides, which ſtrain at a Gnatt, and ſwallow a Camel.* Have not falſe Teachers, the Characters of *Wolves, Dogs and Foxes*, given them by the Spirit of God, in the Word? *Act* 20. 29. *Phil.* 3: *Cant:* 2: 15. Are they not likewiſe call'd, *Wells without Water*? 2. Peter 2 17. *Clouds without Rain*, Jud. 12. *Deceivers.* 2 John 1. 7. And are not many unconverted Miniſters falſe Teachers? Are not the habitual Oppoſers of Gods Work, ſuch with a witneſs? who

Teach that to be Enthusiam and Delusion, in which the finger of God evidently appears? And who inculcate new Doctrines respecting a call to the Ministry, and the Conviction of Sin, &c.

Pray why mayn't the same ignominius Epithets be given to unconverted Ministers, as to unconverted Men of another Station? does their Station sanctify their Hearts, no surely! See then how the Spirit of God in the Scriptures stigmatizes the wicked, they are termed *Captives*, Is. 61. 1. *Rebels*, Rom. 8. 7. *Bondslaves*, Acts 8. 23. *Slugards*, Pro. 6. 9. *Blind Men*, Mat 23. 26. *thou Blind Pharisee*, *Fools*, Ps. 14. 1. *Dead Men*, Ephe. 2. 1. *Madmen*, Eccles. 9 3. Luke 15. 17. They are compar'd to *Bulls*, Ps. 22. 12. to *Lyons*, Ps. 57. 4. to *Foxes*, Luke 12. 32. to *Goats*, Matt. 25. 33. to *Dogs*, Rev. 22. 15. to *Swine*, Matt. 7. 6. to *Tares*, Matt. 13 38. to *Chaff*, to *Thorns*, Jos. 22. 13.

And are not Men said, *to be of their Father the Devil?* John 8. 44 to be *possessed by the Devil*, Luk. 11. 21. Yea is not that wicked Minister *Judas*, call'd a *Devil* expresly? John 6. 7.

Of all human Creatures wicked Ministers, who habitually oppose the very Work of Gods Spirit, and mask their Enmity with Religious Pretences, are the Worst, especially if this is done against Conviction, and with Malice ascribing it to a bad Cause! This as I humbly conceive, is the Sin against the Holy Ghost, which shall not find forgiveness in this Life, or that to come. This was the Sin of the Pharisees, *those orderly Hypocrites*; against which the Zeal of our Lord, the meek Lamb of God burned and sparkled with so great Flame! as has been already express'd.

Now Reader observe, what tho' I have given unconverted Ministers bad Names; yet seeing they deserve them, it is no more but an Act of Justice in one respect; but under another Consideration it is an Act of Love to God and Man, or rather a sign thereof: It manifests Love to God, while in faithfulness

fulneſs to him we riſque our Reputation, in detecting and oppoſing his Enemies, and eſpecially when they are diſhonouring his Name and Work, and endeavouring to deſtroy his Kingdom: Beſides Love to Man is hereby diſcover'd, in ſhewing to ungodly Miniſters, their own dreadful Picture: For this has a Tendency to awaken and humble them, and turn them to God. I have no prejudice againſt any of them upon the Face of the Earth, tho' they have labour'd to deſtroy my Character and Uſefulneſs.

I would to God, I could do them good by Night or Day: My Heart within pities them; neither have I us'd harſh Epithets, out of Indignation to their Perſons, but their ways, as I have obſerved in the Preface to this *Nottingham* Sermon, in theſe Words. "So far as I know my Heart it is Grief "for the Injurys that have been done to the Church "of God by natural Miniſters, that has extorted "ſuch Acrimony from my Pen." The Oppoſition that ſome, this way, have made againſt the Work of God in this Land, their murdering the Convictions of divers Perſons, their thruſting out, as I am credibly informed, unexperienced looſe Men into the Miniſtry, and there oppoſing the coming in of Pious Candidates into the Church, has long diſtreſſed my Soul, and fill'd me with Sorrow and Indignation both.

And by repreſenting the juſt Characters of the ungodly Clergy, Love is hereby expreſſed to Mankind, in warning them of their Danger, and exciting them to their Duty, in choſing of, and applying to the beſt Means. Our Author doubtleſs knows that the Meaning of the Word Charity (agape) is Love.

Neither does it Savour of Pride, to give ungodly Miniſters ſuch Names as ſuit their *Caſe* and *Courſe*: For this is but to follow the Example that our Lord Jeſus, and the Eternal Spirit have ſet before us,

as well as divers of Gods faithful Servants of Old, such as *Jeremiah*, *Paul*, &c. And thus the pretended Contradiction is remov'd

But to make this Case appear the more Plain, I shall take leave to observe, how unfairly our Author and his Friends have treated me, under this 3d Instance. For 1st. he puts his own Words in one of the Collumns over against mine, it should have been my own Words and not his; for his Business was, according to his Proposal, not to shew a difference between him and me, for that probably is wide enough, but between me and myself. A 2d unfair Method our Author uses here, is his citing after his own Words, a Collection of Words, pick'd up here and there out of the *Notingham* Sermon by my Opponents; he ought to have cited my own Words, in compleat Sentences in the Order I put them, and not broken shreads marshald by my Enemys, in such a Shape as might appear most formidable, in order to render me odious among graceless Creatures, who are very fond of a blind Charity, upon a selfish Account, namely, to save their Bakon. A 3d. Instance of unfair Dealing in our Author under this Head, is his asserting that I bestow reproachful Language, upon the Body of the Clergy of this Generation, his manner of Expression, together with his Artful concealing of the Word *unconverted*, plainly intimates that I, according to his Representation, charg'd the Body of the Clergy of this Generation, with the aforesaid Epithets, absolutely and directly, which is False and Sophistical, I have charg'd unconverted Ministers with them directly and absolutely; but as to the Body of the Clergy, the Charge comes in against them indirectly and hipothetically, on Account of my Opinion about their State. I cannot but still think that the greater Part of the Clergy is unconverted, and that for Reasons mention'd in that Sermon. *Strait is the Gate and narrow is the Way that leads to Life, and few there be that find it, not*

many

many Wise, not many Noble, are call'd, the Harvest truly is Plenticus, but the Labourers are few. Saint *Chrisostome* has expres'd his Tho'ts of the Paucity of faithful Ministers, in a much stronger Light than I have done, for he tho't that Scarce any Ministers at all wou'd be sav'd.

Graceless Persons have a general Superficial groundless Notion concerning others Goodness, before they themselves are awakned and made to feel the Difficulties of Religion: But then their way of thinking of Christianity, is alter'd in this Point, they neither weigh others nor themselves in such light Scales as they were wont to do before.

But let it be here observ'd, that I do not pretend to a like certainty, as to both these Points, namely; charging the aforesaid Epithets upon unconverted Ministers, and the Knowledge of the greatness of their Number, the first is of undoubted certainty from the Word of God and right Reason; but the other is only highly probable. As to this Point I should be glad to be mistaken in my Opinion, but I am perswaded it is too true. But,

4thly. Another unfair Method of our Author and his Friends under this Head, *is*, their asserting that I charge all the particular Epithets they mention upon the Body of the Clergy of this Generation; which is false, and cannot be prov'd from the Sermon: Indeed I believe they are all applicable to some of them; but they are not applicable to all of them. In several Paragraphs of the Sermon are limitted Words, which clear me from the aforesaid Charge. In *pag.* 12. are these Words, "many Ministers, *pag.* 19. many Pharisee Teachers, have "got a long String of Prayer." And in the same *pag.* the Word *generally* is likewise used, namely, "take them first and last, and they generally do "more Hurt than Good."

It would be contrary to common Sense, to apply that Character of *Letter-learned* to all, for some are ignorant. Or that of *plaister'd Hypocrites* to all,

for

for some declare their Sin as *Sodom*, and refused to be ashamed. Or that of *false Apostles*, *deceitful Workers*, and *Ministers* of Satan to all, I have apply'd that Scripture, which contain these Epithets only to such of them, as rise up in Arms against the Life of Piety, when it comes near their Borders, and consult, combine, and contrive against it in their Conclaves, as a common Enemy; and who with Art, Rhetorick, and Appearances of Piety, varnish their Opposition against the Kingdom of CHRIST; and who imitate the Apostles of CHRIST, as the Magicians did the Works of *Moses*.

Neither are these following Characters universal in respect of the ungodly Ministry. Namely, the *Craft* of *Foxes* and *cruelty* of *Wolves*, for some of them are doubtless as weak as their Neighbours, tho' divers of them it must be confessed are wiser in their Generation, than the Children of Light; and some are good temper'd, and are not roused to Arms by the near Approach of vital Religion. Nor are these Words following, to be apply'd universally to every graceless Minister, namely, "that they would not let "a faithful Man come into the Ministry, if they "cou'd help it!" No its chiefly those of them that have their natural Enmity rous'd, and whetted, by the searching nearness of Gods Work to them, as well by the faithful Dealings, and holy Living of godly Ministers, by which they are detected and condemn'd; that are so cautous to keep pious Men out of the Ministry, upon selfish Accounts, namely, to prevent a Trouble to themselves, and the Loss of their Credit among the People.

But as to the rest of the Characters, which our *Examiner*'s Friends, have with so much Care collected, they belong to all unconverted Ministers, either absolutely, or comparatively, properly or figuratively, and for the Proof of this, I appeal to the Scriptures and common Sense.

I might add to what I have said, were it necessary, that divers of the Epithets and Censures charged upon unconverted Ministers, in the *Nottingham* Sermon are borrow'd, from the Writings of *Calvinistical* Divines, famous for their Learning and Piety, such as Messrs. *Hildersham*, *Pool*, *Burgess*, *Baxter*, *Brackle*, *Fenner*. Besides what are expressly scriptural, so that the Censure the *Querist*'s labours to cast upon me, rather falls directly upon those Worthies of the Christian Church.

Indeed I have heard People, of Piety and good Sense observe, upon this *Popular Paragraph*, that the Gentlemen who had put it together, in its present Form, had taken a pretty deal of Pains, to draw their own Picture: But whether the main *Strokes*, of this unhandsome Draft, do exactly suit those Men, I will not at present determine, but leave to their farther Enquiry's. But in the mean Time, I would ask them, whether a Consciousness of Guilt, made them apply to themselves in particular, what I only spoke in general, without Application to any? Their Words are these *murderous Hypocrites*, that are to take Care, least *we* feel the Force of a Halter &c. If they find themselves guilty, they shoudn't take such Characters ill, but humble themselves before God, for their Wickedness in *murdering* the *Convictions* of poor Sinners, and repent!

A 5th. Instance of unfair Dealing, under the aforesaid Charge, is this, that while they are pretending to give an Account of my Representation, of the Characters of unconverted Ministers, they *slyly* and *sophistically* bring in their Hearers. The Words they cite are these, "Whose Hearers are as blind "as Moles, and as dead as Stones." What then are the People that hear the ungodly Clergy, Ministers too? O strange! By bringing in this broken Scrap of a Sentence of my Sermon; they would seem to insinuate, that it is my Opinion, that all the stated Hearers of unconverted Ministers, are blind as Moles and dead as Stones, which is false.

In

In that Paragraph, from whence this Scrap is taken, I there explain my self, that it is such who content themselves, with a cold, careless, general unawakening Ministry; who are blind, &c. One may perceive without the help of Spectacles, that their Politick Design, in bringing the aforesaid *Scrap* Head and Shoulders, was to alarm the angry Resentments of the People against me, and my Rev. Brethren thro' me who are cordial in God's Cause.

But I must here observe in the mean Time, that I think it somewhat odd, that those dear Brethren of the *Examiner*, should have left out one important Branch, of the Characters of many graceless Ministers, which is mentioned *pag.* 6. of the *Nottingham* Sermon in these Words. "It may be further observed that the Pharisee Teachers in "CHRIST's Time, were great Biggots to small "Matters in Religion, *Mat.* 23 23. *Woe unto you, "Scribes, and Pharisees, Hypocrites, for ye pay Tyth of "Mint, Annis, and Cummin, and have omitted the weighter Matters of the Law, Judgment, Mercy and Faith!*" Was it, because it plainly discovers the Vanity of their *thread bare cant* and cry, about *Order, Order, Order*; while they are labouring with both Hands, to tear down Gods Work and Servants. If so, they are more cautious, than candid.

Another particular, that I would just mention here, is the altering of the Word *faithful-Man* to *Honest-Man.*' If this Gentleman or his Friends have done this of Purpose; it is very base. The Passage I referr'd to, is *pag.* 17 of the *Nottingham* Sermon, where it is said, in the first Edition, "That if they "cou'd help it, they woudn't let a faithful Man "come into the Ministry." But in the *Examiner's* Performance, I find the Words are, *Honest Man*, which a Person may be, and yet intirely graceless.

But tho' I hope by this Time, the *Reader* is satisfied, that there is no Contradiction in my Writings,

ings under this third Instance, yet I believe, it will be difficult, to vindicate our Author from what he charges upon me therein, which is Uncharitableness *e.g.* is it not uncharitable in our Author? When he has no sufficient Foundation from my Words related by him, to charge me with the Evils before mentioned? Dosn't this look like an assuming of the incommunicable Prerogative of God, who alone is *Kerdiogn ofos*. For him to judge as aforesaid, without any Foundation from my Words, yea contrary to them; (as appears from the Preface to the *Nottingham* Sermon where I solemnly declare the Reason, why I us'd such Acrimony) isn't this rash judging with a Witness, and doth it not favour of Uncharitableness? Alas! How cou'd our Author print this, after printing an Account of his Charity, in the first *pag.* of his Performance?

Is it not likewise uncharitable in our Author, to appear so much in Defence of ungodly Ministers, many of whom, do so much harm to the Church of God. Why is the *Apple* of his *Eye* touch'd? And why does he *sigh* so heavily *alas*, when they are painted in their own Colours?

I may add, doesn't it seem as if the *Examiner* himself judg'd the Body of the Ministry of this Generation, to be unconverted? If it be observ'd, that after he cites my Words in the 48 *pag.* of my *Moravian* Sermon before related, he says, "I shall "beg leave to lay before my Readers, some of the "Reproachful Language he has plentifully be-"stow'd, upon the Body of the Clergy of this Ge-"neration." I had spoken those Things or Characters of unconverted Ministers, and behold he applys them to the Body of the Clergy of this Generation; I leave it to the Reader to judge, whether our Author, and his dear Friends, be consistent with themselves herein.

As to what is mention'd in the Margin "about "some Rev. Gentleman's putting me to silence, by "observing that he had heard me twice or thrice,

" but found that he had got such a short String " of Prayer by heart, that he could almost repeat it " verbatim."

Ans. It is false, I know nothing of it, those that are us'd to hear me frequently, can witness that I am far from using the same Words often, unless it be the LORDS Prayer that the Objector means, that indeed I use frequently. Perhaps the *Examiner* and his Friends take this in *Dudgeon*, if they do, I can't help it, for my Part I think it is a very laudable Practice, I don't know what better Order or Words we can use in Acts of Religious Worship, than those our Lord has taught us?

But that which I spoke against, was the long Strings of lifeless, sapless, spiritless formal, Prayer, which some are generally guilty of, who tire their Audience with their long and dead Acts of Devotion, & who seem not to strive after the Breathings of the Spirit; but whatever the Frame of their Souls be, their Words are much the same, and their Prayers of an equal Length. I have had credible Information of a Minister in *Boston*, now a no better Friend of God's Work, than our Author; who about 17 or 18 Years agone was then a Candidate for the Ministry, and fam'd among some, for the Neatness and Elegancy of his Prayers; whose Prayers were generally an Hour long, and in many Times upon Tryal by the Watch did not vary scarce a Minute under or over. Perhaps our Author will say, that this is orderly, I shall not at present dispute the Point with him, but only observe, that such Exactness in this Particular, does not suit me, I do not care to be so strait laced. I proceed to the

4th Instance of supposed Contradiction, contain'd in his 14, 15, and 16. *pages*, which is cited from *pag.* 48 of my *Moravian* Sermon thus, " And here I must " take leave to observe, that the Practice of staying " at home, rather than their going to hear such " Ministers, (found in Principle and regular in " Practice) as are judged by some to be unconvert-

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" ed, is unscriptural and of dangerous Tendency, " in my Opinion; for it hangs the whole Weight " of the publick Worship of God upon the un- " certain Judgment of Men; tho' unconverted Mi- " nisters are not likely to do so much Good, as o- " thers, yet seeing that many of them doubtless do " preach the same Word of God, which others do, " why may not the Soverign God who permits " them by his Providence to come into the Mi- " nistry, bless the Word deliver'd by them for the " Good of Mankind?

" Besides, the aforesaid Practice of staying at " Home, &c. opens a Door to Delusion by false " Teachers, as well as to Confusion and Schism in " the Church of God."

Pag. 49. " I must declare to the World, that I " dread the tho'ts of Schism, and Separation in the " Church of God, &c.

Now the suppos'd opposite Instance, to what has been mentioned, in the preceeding Paragraph, is taken from *pag.* 8. of the *Nottingham* Sermon which is introduced thus, " he scarce owns a possibility of " profiting under an unconverted Ministry, when he " says, is a dead Man fit to bring others to " Life? Sad experience verifies the unprofitable- " ness of the Ministry of unconverted Men. Look " into the Congregations of unconverted Ministers, " and see what a sad Security reigns there, not a " Soul convinced that can be heard of for many " Years together! What if some Instances could " be shewn, of unconverted Ministers, being in- " strumental in convincing Persons of their lost " State, the Thing is very rare and extraordinary, " and for what I know, as many Instances might " be given of Satans convincing Persons by his " Temptations, it is a kind of Chance Medly be- " tween the Father and his Children, when any " such Event happens. And is not this the Rea- " son why a Work of Conviction and Conversion " has been so rarely heard of for a long Time, in

" the Churches, *viz.* that the Bulk of her ſpiritual " Guides, are ſtone blind and ſtone dead."

" Again *pag.* 20. I beſeech you my dear Brethren " to conſider, that there is no probability of your " getting Good by the Miniſtry of Phariſees, for " they are no Shepherds, (no faithful ones) in " CHRIST'S Account, they are as good as none, " nay worſe than none upon ſome Accounts, for " take them firſt and laſt, and they generally do more " Hurt than Good. *See the Note at the Aſteriſm* * "

" * This Declaration, is much like that in the " 27. *pag.* of the aforeſaid Examination, &c. Where " Mr *Tennent* declares, as to what is alledged of our " encouraging, the Flocks of our proteſting Bre- " thren to forſake their Miniſtry. *I know nothing of* " *this, neither do I know any of our Number that has.* " They anſwer, it ſeems very ſtrange to us, that " Mr. *T.* of all Men alive ſhou'd have the Face to ex- " preſs himſelf thus, after writing, preaching and " printing his Sermon at *Nottingham*; for did not his " own Party underſtand that Sermon, as an En- " couragement to forſake our Miniſtry, and have not " their Adherents at *Nottingham*, and many other " Places, ſet up ſeparate Meetings in compliance " with ſaid Sermon, and others of the ſame Kind? " *Moreover they affirm*, that the whole Country knows, " that it is a notorious Falſehood, and that he has " encourag'd them, both from the Pulpit and Preſs " to forſake their Miniſtry."

Here let the Reader obſerve, that the *Examiner* according to his Cuſtom, uſes unfair Methods, in repreſenting my Words, in order to make a Contradiction. For,

1. He of Purpoſe leaves out ſuch Sentences, as ſerve to explain my Meaning, and ſhew a Harmony in my Writings *e. g.* what our Author cites, from the 49 *pag.* of my *Moravian* Sermon, is but a little Piece of a Sentence, broken off from a large Paragraph, more than two Thirds whereof are left out. The whole Paragraph runs thus " I muſt declare

" to

" to the World, that I dread the Tho'ts of Schisms " and Separations in the Church of God. (*this " was all our Author cited, now the Words immediately " following are,*) becauſe of the diſmal Handle, that is " thereby given to Seducers, to promote their " erronious Tenets; as alſo becauſe of the Diſhonour " that is hereby caſt upon God's Name, Ways, and " People. Hereby wicked Men are ſtrengthned " in their Prujudices againſt Religion; hereby " Profeſſors are diverted from promoting Gods " Work to perſonal Controverſies of no Moment. " therefore when the Caſe ſo happens, that People " are diſatisfied with their Miniſter, and can't get " Edification by his Miniſtrations, after long and " impartial Labours. To this End it ſeems moſt ad- " viſable for them, humbly and peaceably (in a re- " gular Manner) to ſeek to get an Aſſiſtant with " him, if the Place be able to ſupport two; but if " not, to ask Leave of their Paſtor, and other Church " Officers, to go where they are more edifyed; in " the mean Time laying aſide all raſh Cenſures. " And ſhould not Miniſters alſo for Peace ſake de- " ny themſelves, and conſent to the reaſonable Pro- " poſals of their People? waving all exaſperating " Reflections upon their diſatisfy'd People, and " more eſpecially in their publick Performances. " O! may the God of Peace incline us to ſtudy, " and purſue the Things that are for Peace." Now I leave it to the Reader to judge if the remaining Part of the aforeſaid Paragraph, does not fully explain my Meaning, and ſhew a harmony in my Writings, and whether it was not unjuſt in our Author to leave it out? And,

2dly. As to the Inſtance taken out of the *Nottingham* Sermon; our Author deals unfairly alſo, the firſt Words he mentions, namely theſe, " *Is a dead* " *Man fit to bring others to Life?*" is a Sentence taken out of the Middle of a large Paragraph, which you may find chiefly in the 11 *pag.* the reſt of which is wholly omitted. To the aforeſaid Sen-

tence,

tence, our Author joyns six Lines taken out of the beginning of another Paragraph in the 12 *pag.* without giving the least Notice of this to the Reader, and leaves out all the Rest, of a large Paragraph, and then adds another Paragraph in the 31st *pag.* (of the first Edition) and there takes a little and leaves the rest. What Writings can stand before such partial Proceeding? But

3dly. Another unjust Method of our Author is this, in order to oppose the Declaration I have made in the 43d *pag.* of my *Moravian* Sermon, namely of my "*dreading the tho'ts of Shisms, and Separation in* "*the Church of God.*" He dosn't bring my Words only, which he ought to have done, but refers to, and cites the Words of my Enemies; who oppose the Work of God in this Part of the Country: What, does their differing from me shew a Difference between me and myself? which our Author was to prove. Are then they myself? if so, our Author has proved his Point, otherwise not. Alas! what sorry shuffling is here? The Examiner seems to be aware of this, and therefore he does not put their Words in the opposite Collumn to mine, which would be too bare Fac'd and too easily discovered; but sets an *Asterism* there, referring to them, and gives his reader a Hint to see the note at the *Asterism*; and thus he leaves a Blank in the Column, and cites their Words in the Margin. What sneaking petty Sophistry is this? It would not only have look'd better to have set them in the Collumn, but have shewn a little more Honesty in our Author. But enough of this.

In Answer to what this Gentleman cites, from the Writings of my Opponents, in contradiction to another Declaration of mine, before related, (which is mention'd in my Remarks, on their Protest; which Declaration, harmonizes with that in the *Moravian* Sermon.) I shall only say at Present, that I affirmed nothing therein but the very Truth; however strange they may pretend it is to them.

And

And that I hope the Almighty will always give me Boldneſs to expreſs, whoever oppoſe it, either to gratify their Spleen, or guard their Credit and worldly Intereſt.

Neither does the *Notingham* Sermon oppoſe the Declaration aforeſaid, for it only aſſerts a *regular withdrawing*, from the ſtated hearing of one Miniſter to another (in ordinary Caſes) for greater Edification, in the General, without particular Application to any. The *Notingham* Sermon as to the Subſtance of it, upon that Head they refer to (and others alſo) I had wrote as my Opinion and preach'd, a matter of ten Years before I ever was at *Notingham*.

I am not accountable for any Senſe that Perſons may put upon my Words, for which they have no Foundation in them. The Sermon gave no more Encouragement to leave their Miniſtry than my own, on Condition it was as it ſhould be, and if it was not how could I help that? It is true indeed, divers Perſons after they were awakned, declared that they could not find any *Reliſh* under the Miniſtry of ſome of their Number, nor get any Benefit by it, and were therefore diſpos'd to go elſe where, where they did get Good to all Appearance. And that which ſtrengthned the Averſion of many godly Perſons to their Miniſtrations, was their ſlighting of Gods Work, together with the Inſtruments *Jehovah* was pleas'd to uſe in promoting of it. And here give me Leave to propoſe this Querie to Mr. *Thomſon* and his Aſociates, whether it was becauſe that ſuch as were convinc'd of Sin, had generally a leſs Eſteem of his Miniſtrations, and of ſome of the reſt of his Party, that he and ſome (at leaſt) of them, have ſo fiercely oppos'd the bleſſed Opperations of the Holy Ghoſt, in alarming and convincing a ſecure World of Sin, Righteouſneſs and Judgment? If ſo is not it ſelfiſh and ſordid with a Witneſs, and a blow at the Root of Piety? For my own Part I muſt ſay, That I

humbly

humbly conceive that to be the Secret of the Story of their Oppoſition, the Bottom of the Miſtery, the true Spring of their Malignant contending againſt vital Godlineſs, the Falſe and ungenerous Methods, as well as long Continuance of their Oppoſition to the Work of God, under ſo much Advantage of Light and Evidence in favour of it, together with their dangerous Errors before mentioned, frees me from the juſt Imputation of Raſh judging in thinking, as I have expreſſ'd.

As to what they ſay of, "our Adherents ſetting "up ſeparate Meetings at *Notingham* and many o-"ther Places, in complyance with ſaid Sermon, "and others of the ſame Kind." This is Falſe; there is not a Word in that Sermon that encourages ſeparate Meetings from any Miniſtry, merely becauſe they are unconverted. No, the very contrary is expreſs'd *pag.* 15. in theſe Words. "Dear "Sirs, we ſhould moſt earneſtly pray for them, that "the Compaſſionate Saviour may preſerve them "by his Mighty Power thro' Faith unto Salvation, "ſupport their ſinking Spirits under the melan-"choly Uneaſineſs of a dead Miniſtry, ſanctify and "ſweeten to them, the dry Morſels they get under "ſuch blind Men, when they have none better to "repair to." No, it was their bitter Oppoſition to the Power of Religion, that gave Riſe to ſeparate Meetings, together with their irregular and unjuſt attempt, to caſt us out of *Synodical* Communion; neither have I or any of my Brethren that I know of, ever preach'd any Sermon of that kind they Mention.

Their affirming that the whole Country knows, that it is (meaning my Declaration aforeſaid) a notorious Falſehood: And that I have encourag'd People from the Pulpit and Preſs, to forſake their Miniſtry, is a dreadfull Inſtance of *effronted Impiety*. O ſhame! What ſort of Men are theſe? Who not only aſſert an egregious Falſehood, but appeal to the whole Country to prove it. To confront

theſe

their Charge, I do appeal to the numerous Multitudes, where ever I have preach'd the Gospel of CHRIST, if what they have alledged be not a groundless and crimson Calumny, which those Enemies of the Power of Religion, do impute to me? It is the Necessity of their wretched Cause, that urges those unhappy Men, to take such sinful and scandalous Methods, in order to cloak their Horrible Wickedness, *in opposing Gods Work*, which has been the real Cause of the Divisions subsisting among us; which they without Foundation ascribe to me.

Neither does what I have said, *pag.* 29. of my Remarks, on their *Protest*, contradict what I have now alledged. The Words are these " No doubt " there is a Relation, between a Pastor and his " People, but the Design of this being to promote " their Good, we think it unreasonable, that it " should subsist to the Prejudice of that which t's de- " sign'd to procure, however in ordinary Cases, " we think it to be the Peoples Duty, to make " regular Application to their Pastors to go " where they get the greatest Benefit.

" But when Ministers conspire to oppose, the " Work and faithful Servants of God, in the most " open and flagrant Manner, we see no Harm " in this Case, in using an extraordinary Method.

Here observe; that the aforesaid Remarks, were compos'd and publish'd after Things were brought to the utmost crisis and Confusion among us; by their strange and unaccountable Conduct: And after a Rupture was forc'd between them and us, by their Protest; and therefore nothing I have said therein cou'd possibly be even the Occasion of either.

As to that of extraordinary Cases, I have spoken to it before, and therefore shall not now add, excepting this, that if Ministers conspiring to oppose the Work and Servants of God, as aforesaid,----be not an *extraordinary Case*, I know not what is,

But to return from this digreſſion, to the 4th Inſtance of ſuppoſed Contradiction, in my Sermons, which I was diſcourſing upon: I ſhall juſt take leave to add, to what has been already obſerved, theſe few particulars following, namely.

1. That the Occaſions upon which they were written, were different. The Paſſages referr'd to in the *Moravian* Sermon were occaſioned by reports of a ſeparating Diſpoſition obtaining in *New-England*: I was inform'd that ſome were ſeparating from the Miniſtry of ſuch as were found in Principle, regular in Life, and approvers of God's Work; and that ſome ſtay'd at Home, rather than they would hear ſuch, *meerly* becauſe they judg'd them unconverted! This diſtreſſed me in Mind much! and to this Caſe the fore-cited Paragraphs, in the 48 and 49 pages of my *Moravian* Sermon, directly refer.

But the *Nottingham* Sermon was occaſioned by the View I had of the Danger of unconverted Miniſters in general, and the Miſchief that I was credibly inform'd, ſome of them had done to the Souls of Men in particular, *eſpecially of late!*

Again, let it further be obſerved, that in both thoſe Sermons, I acknowledge theſe Things following.

1ſt. That unconverted Miniſters *might* be inſtrumental in doing Good. And

2dly. That they ſhould be heard, when we have no better. See *Nottingham* Sermon, page 15.

3dly. I aſſert in both, That we ſhould not leave their Miniſtry in ordinary Caſes, without regular Application.

Therefore the only appearance of Contradiction is this, that in the *Moravian* Sermon I ſeem'd to ſpeak more favourably of unconverted Miniſters doing Good; then in the Inſtances our Author alledges or cites from the *Nottingham* Sermon.

But to remove this apparent Difficulty, let it be conſidered, that it is only of ſuch of them as *preach ſound Doctrine*, are *regular in Life*, and *favour God's Work*, that I have ſpoken ſo mildly of in the Moravian

vain Sermon, and not of all. And that in the Nottingham Sermon, in the Pages referred to by our Author, there are exceptions admitted, as may appear by these Words. " p. 11. the Ministry of natural Men is for the most Part unprofitable, and *pag.* 31. " for take them first and last, and they generally " do more hurt than Good."

It is certain that unconverted Ministers are of different Sorts. For,

1st. Some of them are unsound in Fundamentals, these every one must acknowledge, are not likely do do good, but much hurt.

2dly. Some are Prophane in Practice, these are not likely to do Good, but Hurt.

3dly. Some are malignant Opposers of God's Work, these are not likely to do good but much Hurt,

4thly. Some are quite Secure, unacquainted with Conviction, and the Similiar Workings of the Spirit of God, now there is no Probability that such will do Good, in respect of the Conviction and Conversion of Sinners, tho' they may be means of Instructing Persons in the Knowledge of some doctrinal Points of Religion, which is doubtless Good in its Place and necessary.

5thly. Some are under Conviction, and the Similiar Workings of the Spirit, sound in Doctrine, and favourers of God's Work. There is indeed *some* Probability, that such will be means of awaking and converting Sinners.

Besides it may be farther observ'd, that when in the Nottingham Sermon I have spoke diminitively of the usefulness of unconverted Ministers, it was chiefly in respect of *Conviction* and *Conversion*. *See p.* 13.

Now altho' what I have offer'd does fully remove the Appearance of Contradiction, objected by our Author; yet because one of the Passages he cites, from the 13th. p. of the *Notingham* Sermon about *Satans Temptations*, and *Chance Medly*, as before related, has been frequently us'd and much triumph'd in by oppofers this Way, I have thought it necessary

to signify my meaning, more fully in those Expressions. And,

1st. I do not, nor never did intend by these Expressions, to put the *Temptations of Satan* in respect of Tendency, to convince, upon a par with the Preaching of an unconverted Minister, when he preaches sound Doctrine, according to the Scriptures; No! God forbid, I abhor the thought! But

2dly. The Particulars therefore, that I there insist upon, are these namely, that the Instances of Conviction, by the Ministry of unconverted Men, are (for the General) very rare and Extraordinary, and so they are as appears from what has been said before. And 2dly I do not positively assert, that as many are convinced by *Satans Temptations*, as by the preaching of unconverted Ministers, I only say for what I know the Number may be equal. I have met with some myself, that have been awakned, by the *Temptations* of the Enemy; which gave me some Room to say, what I have said. But whether the Number be equal I will not assert, however I may safely say, that I don't know certainly but it may; if others do, let them declare it and prove their Assertion if they can, but as for myself, I must profess Ignorance in this Point. And,

3dly. As to that of *chance medly*, between the Father and his Children, I mean no more but this, viz. "That when Persons happen to be convinced by *Satan's Temptations*, he dosn't intend it; "and that it is so also, with many unconverted "Ministers."

For Illustrations sake, I shall beg leave to tell a Story or two. I remember to have heard of a graceless Minister, that was once preaching in *Britain*, and it happned that a Gentlewomans Maid was convinc'd by his Sermon, (who understood as little of the Nature and Necessity of Conviction as the Minister) and therefore she came to the Minister, and told him in a frett, *that he had spoil'd her Maid by his preaching, for the Maid was so distress'd that she cou'd not*

ceud'nt work. He told her, "*that* he was very sorry "for it, and that he intended no such Thing." Now Sir, was not this *chance medly?* The good natur'd Minister intended no Harm to the Girle, (as he recon'd it) but it fell out something unluckily to him, poor Man!

Another such Instance, as I have been credibly inform'd, has hapend lately in Holand. A certain Minister not long since, was railing against some pious Ministers in the Neighbourhood; because they brought People into distress by their Preaching: And in the mean Time, one came and told him, "That a particular Person was brought into diffress "by his preaching," which surpriz'd him, (as well it might) and soon stop'd his Mouth, poor Gentleman! How could he help it? For Accidents will sometimes happen, whatever care be taken to prevent them.

I might come nearer home, and tell you a short Story, that has happened not long agone, in this part of the Country, as I have been inform'd by divers Persons; which take as follows, A certain Preacher took up one of Mr. *Whitefield's* Sermons, and read it in a Family where he was well acquainted, (the Heads of which had a considerable Respect for him) by reading the Sermon aforesaid, the Man and Woman were convinced; who had afterwards less regard for him, when their Minds were enlightened then before, the Preacher came afterwards to the House, and expres'd his uneasiness at what had happened, as to their being brought under Trouble by the Sermon.

I should be glad that Mr. *Thomson* for his own sake, as well as on the Account of the poor Souls, he deludes with his false and dangerous Doctrine about *Conviction* before related, might meet with some such Instances of *chance medly* in his Ministrations. Perhaps it might stop his Mouth, and check his Pen, from uttering such sophistical and unjust re-

flections,

flections, againſt the Convincing Operations of God's holy Spirit. I proceed to the,

5th, Inſtance of ſuppos'd contradiction, which is as follows, "*Moravian* Sermon, p. 53 in order to "preſerve our ſelves, and our Poſterity, from the "Infection of Error, I think it is needful to uſe "(in our proper Spheres) all ſuitable Means, to "obtain a godly learned and regular Miniſtry; when "ignorant Novices are admitted into the Miniſte-"rial order, they are apt to be puff'd up to the "Churches great Prejudice, as well as their own, "and to ſpread Error when they know it not.

"To ſay that theſe Qualifications may be or-"dinarily attain'd, without human Learning is "notoriouſly Enthuſiaſtical, and Fooliſh. In ſhort "human learning is neceſſary, or there muſt be "Inſpiration to ſupply the want thereof."

The ſuppos'd oppoſite, is drawn from the 11 p. of the *Notingham* Sermon; which runs thus, viz. "The moſt likely Method to ſtock the Church, "with a faithful Miniſtry, (*not learned*) in the pre-"ſent Situation of Things, the publick Academy's "being ſo much corrupted and abus'd generally, "is to encourage private Schools, or Seminarys of "learning, which are under the Care of skilful and "experienced Chriſtians, in which thoſe only ſhould "be admitted, who upon ſtrict Examination, have "in the Judgment of a reaſonable Charity, the "plain Evidences of experimental Religion. This "Method has in my Opinion a noble Tendency, "to build up the Church of God, don't think it "much if the Phariſees be offended at ſuch a pro-"poſal, &c.' To what has been mentioned, the *Examiner* anexes ſome Lines of a Writing of the Oppoſers in *Penſylvania*, which runs thus,

"Some of Mr. *Tennents* very good Friends have "confeſſed, that this Propoſal has a friendly aſpect "on his Fathers *Log-Houſe*: But it's generally tho't, "if that ſhould be built upon the ruin of our pub-"lick Academys, neither Religion nor learning

"would

" would be greatly serv'd thereby. *See the Exami-*
" *tion pag.* 13. 52.

Here it will be only necessary to remove, what our Author has added, and to add what he has left out, and then the Contradiction evanishes. And,

1st. The *Examiner* adds to what he cites from the *Notingham* Sermon these Words of his own, in a Parenthesis, in *Italick* Characters, namely (*not learned*) so that the Sentence runs thus, *viz.* The most likely " Method to Stock the Church, with a faithful, " (not learned Ministry) here indeed if the Parenthesis is included, as our Author doubtless designed, by inserting of it, it is a real Contradiction, for faithfullness is oppos'd to learning, but it is entirely of our Authors making; if he Thinks that Faithfulness and Learning cannot consist together, I pity him, but beg to be excus'd from concuring in so detestable a Notion. No Conjunction is more amiable in its self, and useful to the Church of God, then of those habits or Qualities, which our Author labours to set at an unfriendly Distance.

2dly. The *Examiner* leaves out the following Sentence, viz. " Pious and experienc'd Youths, " who have a good natural capacity, and great de- " sires, after the Ministerial Work from good Mo- " tives, might be sought for, and found up and " down the Country; and put to private Schools " of the Prophets, especially in such Places where " the Publick ones are not." Here let the Reader observe, that what our Author cited, was immediately before and after this Sentence, and yet it was left out, which must be of Purpose; what unjust Treatment is this? And yet the *Examiner* professes *Charity*, and now let the Reader judge, if we don't need the Collums again, after this Union of the Poles.

As to what our Author borrows from the oppo- sers, this way. I think it only needful to say, briefly as follows, viz. What if the Proposal had a favourable Aspect upon the *Log-House*, where is the Harm

Harm of it? Mayn't Persons be taught as well in a *Log-House* as in a *Stone* or *Brick-House*? in the mean Time every Eye may see, that the Proposal respects not one House more than another, where both Piety and Learning are regarded. The Insinuation of building the *Log House* upon the ruin of publick Academys, is Invidious and without Foundation, as appears from what has been already mentioned; the Distance between this private School and any publick Academys, is so great that their is no danger of its interferring with them.

Whatever contempt these Men, from whom our Author borrows the aforesaid Passage, are pleas'd to cast upon the School, under my honoured Fathers Tuition; yet Multitudes of Pious People in this Land can witness, that divers who have come out of it, have been eminently successful in propogating the truly noble Interests of vital Christianity; as the Design of its Instruction, was to introduce more faithful Ministers into the Church, that thereby experimental and practical Religion, might, together with human learning, be promoted, so it has pleas'd a gracious God, (adored be his Name) to crown with auspicious Smiles, the humble Essays, that have been made to serve his Glory and his Church. The,

6th, Instance comes now to be considered, (p. 17) which is taken from *Moravian* Sermon p. 62. "For "any Men to pretend to know certainly, who are "gracious, as one of the *Moravian*'s did in my hear- "ing, is to assume an incommunicable Prerogative "of God, and to run upon this Plan in Church "Matters, is to turn all into the wildest Confusion "and Disorder."

The suppos'd opposite to what has been mentioned is this, "The *Querists* pertinently observe, p. 10. "part 3. That the Scope of the whole Sermon "at *Notingham*, seems to imply that Mr. *Tennent* "would have Men to believe, that they may "know a converted from an unconverted Mini-

"ster

ſ ſer, or elſe would not the main Part of the " Fabrick fall?"

Here let the Reader obſerve how our charitable Author deals with me again, *viz.* inſtead of my Words he ſets the *Queriſts* Words in one of the Collums, *viz.* Their Judgment of the Scope of the *Notingham* Sermon, that Men may know, &c. I anſwer, well what then, ſo they may know fallibly and probably a converted from an unconverted Miniſter, and thus the Fabrick of the Sermon is ſupported, without any unfriendly Oppoſition to the other Column; except our Author makes fallible and infallible Knowledge to be the ſame, which will prove a herculian Labour.

But the Examiner proceeds to ſay thus, " The " *Moravians* ſpeak out what is more artfully conceal'd " by Mr. *Tennent*, under the Guiſe of a near Gueſs, " a probable Knowledge, &c. of Mens State to- " wards God, by an Examination of Mens Prin- " ciples, Experience, and Practice. Who made " thee a Judge of Mens inward Experiences and ſe- " cret State.

A. Well, ſaid Mr. *Examiner*, you are realy in a fair Way to commence *Moravian*, if you are not one already. The *Moravians* ſpeak out, what I artfully conceal you ſay, ſo, ſo, they are then in your Opinion candid and open, but I reſerv'd and Hypocritical; well, I ſee you are ſtill as charitable to me as you was, juſt when you put on the Cloak, in the beginning of your worthy Performance. I ſee you are no Changeling in reſpect of your ſort of Charity! I am oblig'd to you Mr. *Examiner*, for the largeneſs of your Love to me. You ask *who has made me a judge of Mens inward Experiences and ſecret State?*

Anſ. I pretend not to judge of Mens Experiences and State, immediately or infallibly, but only mediately and fallibly, by the outward Signs of Speech and Action; and this our Savour allows of, when he tells us, *that the Tree is known by its Fruit.* And is not the Church of *Epheſus* commended for trying thoſe

that said they were Apostles, and were not, and for finding or discovering them to be Lyars *Rev.* 2. And is not the Shepherd more particularly bid *to know the State of his Flock.* Prov. 27. 23. How can we love the Brethren in particular, except we judge them to be such? The Truth is, a Judgment of one kind or other, concerning the States of those with whom we converse, we cannot avoid; and therefore it is our Wisdom to use Caution in forming of it: And one Thing, among others, that helps a judicious Christian much in this Affair, is Persons relating what the Lord hath done for their Souls, or their Experiences of a Work of the *Law* and *Gospel* upon their Hearts: If their Experiences be agreeable to the Holy Scriptures, and they be also Sound in the main Doctrines of Religion, and both be confirm'd by a holy Conversation, then should we judge charitably of their State, otherwise we have not Reason for it. What tho' some should be found in Principle, and regular in Life, yet if, according to their own Account, they are utterly Ignorant of the due influence of the Law and Gospel upon their Hearts, or of Conviction of Sin, Communion with God, and a heavenly habitual Byas of Heart, we have Reason to think that their regular Practice is but a dead Form. And doubtless great Caution should be used in expressing our Opinion concerning others States towards God; least by rash judging, we strengthen the Presumptuous and discourage the Sincere-Hearted, hurt their Characters and hender their usefulness in the World! Our Judgment of a Persons bad State, should not be express'd, except there be some sufficient Cause for it, and some valuable End can be answered by it. The contrary Practice tends to Confusion and Discord.

But in the mean Time may I crave leave to ask our Author this Question, viz. *Who made him a Judge of my secret Thoughts*? Is it not inconsistent in the *Examiner* to find fault with my judging of the present States of Men towards God by outward Signs, while

in

in the mean time he judges my Tho'ts or State without them, yea contrary to them? For dosn't he in effect say, I am of the *Moravian* Opinion, as to judging, tho' I say the contrary, and conceal my Opinion under the guise of a near Guess?----Dosn't he herein assume God's unalianable Prerogative?

But the *Examiner* proceeds to to cite a Passage from the Writings of our Opposers in *Pennsylvania*, pag. 115, 116. which runs thus, " Will Mr. *Tennent* " tell us where God required it of Ordinary Mini- " sters, or People, to make positive Judgment of " the secret States of orderly Professors, or to set " up a Court of Inquisition to pry into one anothers " secret State, any farther than it appears in their " Profession and Practice?

Anf. Besides what has been already observ'd upon the Point of Juding, for Brevity's sake, I shall only add, that I have profess'd no more than what our excellent Directory inculcates, under the Head of Ordination of Ministers, in these Words, " which " being considered by the Presbettery, they are to " proceed to enquire touching the Grace of God in " him, and whether he be of such Holiness of Life " as is requisite in a Minister of the Gospel."

I think seeing those Gentlemen profess so great a regard to the Church of *Scotland*, and have adopted her *Directory* in this, as well as other Points, they should have forbore comparing her with the Church of *Rome*, upon the Account of enquiring into Mens secret States, or as our excellent *Directory* better expresses it, *touching the Grace of God that is in them*, invidiously terming it *setting up a Court of Inquisition*, hereby alluding to the Spanish Inquisition: It's a pitty that these Men don't endeavour to be better acquainted with their profes'd Principles! Its strange that they will neither act according to themselves, or suffer us to do so without Reproach? Why are they so fond of appropriating the Presbyterian Name to themselves, While they take so much Pains to confute Presbyterian Principles? They would act

a more conſiſtent Part, if they either renounc'd their Practice or Profeſſion.

Their oppoſing all enquiries into Mens ſecret State, as they term it, gives Reaſon to ſuſpect their want of experimental Religion, as well as unfaithfulneſs in the miniſterial Work! Thoſe who have Chriſtian Experience, are ſo far from thinking that the relating thereof is like a Spaniſh Engine of torture, that they take great Pleaſure, with the Pſalmiſt of old, in telling to thoſe that fear God, what the Lord has done for their Souls; and in rendering a Reaſon of the Hope that is within them, to every one that asketh a Queſtion-----What a ſuperficial ſort of Miniſters muſt thoſe be who oppoſe all enenquiries into the State of their Flock? for without *this*, how can they ſpeak ſuitably in a particular Manner, to the various Caſes of their Hearers? For Miniſters to try to convince or comfort Perſons in their private Diſcourſe, before an Enquiry into their State, is like a Phyſician's giving Doſes of Phyſick at random, without enquiring into the Nature of the Diſeaſe that the Patient labours under. Whether ſuch a Practice doſn't tend to kill rather than cure People, let the Reader judge.

I ſhall only add at preſent, to what has been ſaid under this Head, this Sentece from my *Nottingham* Sermon, which I think is juſt, tho' ſome, for their own Ends, deſpiſe it, namely, "That Thieves flee "a Search, leaſt their ſtolen Goods ſhould be diſcovered. *See John* 3. 19, 20, 21. *And this is the Condemnation, that Light is come into the World and Men loved Darkneſs rather then Light, becauſe their Deeds were Evil; for every one that doeth Evil, hateth the Light, neither cometh to the Light, leaſt his Deeds ſhould be reproved. But he that loveth Truth cometh to the Light, that his Deeds may be made Manifeſt that they are wrought in God.*

I haſten to the 7th Inſtance of pretended Contradiction, p. 18. which is borrow'd from Moravian Sermon p. 66. "Do any eſteem this new upſtart

"Moravian

" Moravian Sect becauſe of their ſhew of Humility,
" while in the mean time they undervalue all but
" themſelves?

" Some of the Heads of that Party have ſpoken
" reproachfully at *New-Brunſwick*, of all the Pro-
" teſtant reformed Churches. One of them, in my
" hearing compar'd them to *Babel*: Is this Humility
" to imagine themſelves more advanced in Grace,
" then all the World beſides?

The ſuppos'd oppoſite Inſtance, is taken from the *Nottingham* Sermon p. 11. 12. where he ſays, " I
" condemn the Body of the Clergy of this Gene-
" ration, as ſwarms of Locuſts, crowds of Phariſees,
" that have as covetouſly as cruelly crept into the
" Miniſtry, in this adulterous Generation; who
" as nearly reſemble the Character given of the old
" Phariſees, as one Crows Egg does another.'

Again p. 9. " the Bulk of her ſpiritual Guides,
" are ſtone Blind and ſtone Dead.

' This reproachful Cenſure of the Body of the
' Clergy of the *Proteſtant reformed Churches*, is abun-
' dantly confirmed by Mr. *T's* reply to Mr. *Dickinſon's*
' Propoſal for an Accommodation in Behalf of him-
' ſelf and adherents, ſays he, " We are informed,
" that the Church of *Scotland* is in a very declining,
" degenerate State, many of her Members corrupt
" in Principles, and more void of the Power of
" Religion; as alſo that the Church of *Ireland* (I
" mean the Presbyterian) is notoriouſly corrupted.
" They ſeem to be, as far as we hear, ſunk into
" a deep and dreadful Security.

" We are informed that the Presbyterians in *En-*
" *gland* have generally but little of the Life of Re-
" ligion among them; and that ſeveral of them are
" corrupted with groſs and damnable Errors. And
" by the beſt Information we can get, a dead For-
" mality generally prevails too much in *Boſton*, and
" many other Places of *New-England*. Indeed we
" are of Opinion that the Majority of Church-Ju-
" dicatories, almoſt every where, are dead For-
" maliſts

" maliſts, if they have got that length; and therefore " we incline to make no more Application to Men " in the Affair aforeſaid.

' *Where then is Wiſdom and the Power of Godlineſs to* ' *be found*? Why truly among the little *Bruiſ-* ' *wick* Party, that little Flock. The Genera- ' lity of Proteſtants are but dead Formaliſts at ' beſt; for ſo Mr, *T.* proceeds to ſay;

" We are aſſured, Gentlemen, That it is the Cauſe " of GOD that *We* are engaged in, and therefore " reſolved to defend it till Death againſt all Oppo- " ſers." *See Examination*, &c. Page 9, 11, 12

' The above Character given of the Miniſters of ' our Perſuaſion in *England*, *Scotland*, *Ireland* and ' *New-England*, agrees well with Mr. *T*'s pronoun- ' cing the Body of the Clergy of this Generation, ' *Judas's*, *hypocritical Varlets*, &c, *

' * Mr. *Tennent* in his Sermon at *Nottingham*, ap- ' pears as an *Iſhmael* among the Body of the Clergy ' of this Generation.

' *Where is Mr.* T's Charity *to himſelf and his Party* ' *ſhewn here? and yet this is the Gentleman that has* ' *the Face to recommend the Vertue of* Charity *to* ' *others in his fifth Sermon*, &c. *viz.*

" That *Charity which thinketh no Evil*: ſurely then " it will ſpeak none. That *Charity* which inclines " to Mildneſs, Candour and Courteſe in Speech and " Behaviour, it *behaveth itſelf not unſeemly*. That " *Charity* which prefers a publick Good to a private " Intereſt, *it ſeeketh not her own Things*. And *that* " *Charity* that inclines thoſe that poſſeſs it to Hu- " mility, *it vaunteth not itſelf, is not puffed up*. *Thou* " *that teacheſt another, teacheſt thou not thyſelf*?

Well we have had a long Story, but where is the Contradiction? Why I have faulted the *Moravians* for their undervaluing all but themſelves, and ſpeak- ing reproachfully of all the Proteſtant reformed Churches. And this our Author labours to make me Guilty of, by muſtering up again the thread bare Story of Names, which has been before conſidered; but

but what a poor Proof is this? Both the Paſſages cited do not reſpect the ſame thing, and therefore there cannot be a Contradiction in them. The one reſpects the Proteſtant reformed Churches in particular; and the other the unconverted Clergy in General, of all ſorts of Chriſtian Societies. If our Author believes that the Clergy is the Church, as it wou'd ſeem he does, by pretending a Contradiction in thoſe Paſſages, then he is a *Papiſt* (at leaſt in that Point) but if he thinks that the unconverted Clergy of all the Churches in general, are the Proteſtant reformed Churches in particular, (which is neceſſary to make out the Charge againſt me) then he has loſt *Common Senſe*: And if he thinks that the Body of the Clergy of all Denominations are Unconverted, (as it would ſeem by his charging directly upon the Body of the Clergy, thoſe Epithets which I charg'd directly upon the Unconverted, and but indirectly and hypothetically upon the Body of the Clergy of this Generation) I ſay, if the Caſe be ſo, the *Examiner* does himſelf what he finds fault with in me.

But be that as it will, our Author repreſents my Mind unfairly, while he trys to make his Reader believe that I Charge the aforeſaid Characters upon the Body of the Clergy directly, and carefully leaves out the Word *Unconverted* (as it would ſeem) leaſt the Reader ſhould form a juſt Notion of my Sentiments.

And when our Author mentions ſome part of my reply to the Rev. Mr. *Dickenſon*'s Propoſals, he artfully turns what I had ſaid in the *Nottingham* Sermon againſt unconverted Miniſters of every Church in general, to the Body of the Clergy of the reformed Churches in particular, which tends to heighten the Charge, without a juſt Ground, againſt that Sermon, as if I had intended in it, only the unconverted Miniſters of the reformed Churches, ſtrictly ſo called, which is really falſe. The Expreſſions in the Sermon are indefinite and general,

and

and therefore cannot, without a force upon them, be restricted, as our Author suggests. I mention in the Sermon the Badges of different Kinds of Clergymen, namely, not only Bands and Black Coats, but Gowns, (*See p.* 18.) which shows that I had in View the Clergy of different Churches in the Composure of it.

Well and what do I say in the aforesaid Reply, but relate a credible Account, which we have had of the declining State of Religion in general, among the Presbyterians in *England*, *Scotland*, *Ireland* and *New-England*; and was not the Relation true at that Time? If not, let the *Examiner* favour us with a juster Account of the Matter, and we shall be obliged to him. I should be exceeding glad to be mistaken on that side of the Question. I say what is there in the reply, but the aforesaid Relation, excepting that Passage of *the Majority of the Church Judicatory's being dead Formalists*, &c. But it should be observed, that the following qualifying and limiting Terms are added to it, namely, that it is not represented as a Matter of absolute Certainly, but of Opinion only; and that the Words *almost every where*, are added thereto. Our mentioning this, after the aforesaid Relation of what we had been informed of, shews that it was bottom'd thereupon, in some Measure.

Our Author next adds, several Lines of his own in the middle of the Paragraph he cites from me, which has a tendency to marr my meaning. But what is it that he is so eager to utter, why this silly Satyr, namely, "*Where then is Wisdom and the Power* "*of Godliness to be found*? Why truly among the little "*Brunswick* Party, that little Flock. The Gene- "rality of Protestants are but dead Formalists, at "best, &c.

Ans. Why does the *Examiner*, without any Foundation, insinuate, that I confine *Wisdom and the Power of Godliness* to my self and Brethren; or prefer ourselves to other *faithful* Ministers of the reformed

form'd Churches, when there is not a Word of this Tendency in all our writings; God forbid, that we should entertain such an unreasonable and detestable Opinion of ourselves; no we desire, as we have great Reason, to prefer others before ourselves in Love, and do judge of ourselves, (and are willing to be tho't so of others) *less then the least of all Saints.*

Neither will the Foundation our Author goes upon in the Insinuation aforesaid, bear the Stress he lays upon it. What if we had said, *That the generality of Protestants are but dead Formalists at best.* Will not the Scripture support such an Assertion, while they inform us, That *many are call'd and few chosen,* That *Strait is the Gate and narrow is the Way that leads to Life, and that few find it,* That *many shall seek to enter in and shall not be able.* And dons't the Parable of the Sower give farther Light and Force to this Argument? For therein, but one in four received the Word aright. Dosn't the *Examiners* offering the aforesaid particular, as an Objection against us, betray gross Ignorance of the Scriptures, and look like an utter unacquaintedness with experimental Religion?

Our Author adds another Paragraph of his own to this Effect. "Where is Mr. *Tennent's* Charity "to himself and his Party shewn here? and this is "the Gentleman; that has the Face to recom- "mend Charity to others in his 5th Sermon."

Anſ. I see no uncharitableness in asserting that to be the Cause of God, which we were then and are still endeavouring to promote; namely, *experimental and practical Religion*, and in a resolute opposing of two Acts made by a Majority of the Synod, which we were and are still perswaded had a Tendency to obstruct the same, tho' doubtless they appeared to others of our Brethren (some of whom we believe are heartily engag'd in promoting experimental Piety) in another Light. These Acts which I have mentioned in my Remarks upon their protest, gave

rise to the uneasinesses which subsist among us. Our reasonings against which, mention'd in the aforesaid Remarks, our opposers have not tho't proper yet to make any particular reply to.

I still approve of the Description of *Charity*, which our Author cites from my *Moravian* Sermon: And am perswaded that I have acted according to it, in setting forth the Danger of an ungodly Ministry; but this I have spoke upon before, and therefore must not insist here.

Only I must beg leave to ask our Author, who professes so much Charity, how he can reconcile therewith his manifold unjust dealing with me, and his patronizing the ungodly Ministry, his grumbling and taking it ill that they should have their just Characters? while in the mean Time he favours heretical *Moravians*, and other Shismaticks this way, and adopts their invidious Character of me, viz. "*That I appear in my* Nottingham *Sermon, as* Ishmael "*among the Body of the Clergy of this Generation.*"---- While in the mean Time he slights and opposes those pious Ministers in general, who have been instrumental in promoting the late Reformation. To oppose and detect ungodly Ministers, does it not look more like the Practice of *Jeremiah* and *Micajah*, then of *Ishmael*? And now Sir, I beg you wont take it amiss, if in the Conclusion of this Paragraph, I return your Question, *thou that teachest another, teachest thou not thy self*?

Having now considered our Authors Charges as to pretended Inconsistencies in Doctine, let us proceed to examine his Comparison of the Conversion, and after Experiencies said to be propogated by Mr. *T.* and his Party; and this our Author is pleased to introduce, with an Apology for Count *Zinzendorff* and Mr. *Betener's* contradicting of themselves, p. 20. He asks, "Why I deny to those Moravian Gen-"tlemen, the Liberty I take to my self to say and "unsay Things as it liketh me."

Answ

Answ. I have never taken such a Liberty, and I hope never shall, and as our Author has not nor cannot prove his malignant Charge, it is slanderous cruel Calumny, which may God of his infinite Mercy forgive.

And now we come to our Authors Charge, p. 21. which is as follows, quoted from *p.* 103 of the *Apendix.*

" The *Conversion* of the most of them, is very " slighty, done in a Moment; have we not reason to " fear their Conversion is but a strong flight of I- " magination, a Satanical Delusion?

" And we have more reason for the Fear afore- " said, when we consider how easie they are ge- " nerally, after their supposed Conversion, with- " out *Fears*, without *complaints of Sin*, *&c.* did not " the Seed sown on the stony Ground, *spring up* " *quickly*; but on the Contrary, did not the good " Ground *bring forth fruit with Patience*?

" If we will believe the Scriptures, does not " their Conversion and after Experiencies, look " like *Presumption* and *Delusion*?

In the opposite Collumn are these Words, " If " we are to judge of the *unsoundness* of *Conversion*, by " the Suddainness thereof, have we not as much Rea- " son to fear, that the *Conversion* of many among the " *N. Brunswick* Party, is a strong flight of Imagina- " tion, or a Satanical Delusion?

" Even such is the easy, quiet, happy State of " Multitudes of the late Converts, without fear, " without Complaints, *&c.* Why then should the " State of the one, be better and safer then that of " the other?

Answ. It is invidious in our Author still to keep up the contemptuous title Page over the Heads of his Collumns; while in the mean Time he puts his own Words in one of them, and not mine; but to pass this.

I beg leave to observe that our Author is very partial and defective in his Representation of the

Reasons of my Fears, respecting the *Moravian* Conversion, he picks up a peice of a Sentence here and there, and leaves out the chief Part; to make this appear I will cite the whole Paragraphs he refers to, and they are these.----

" As to their Conversion and after Experiencies, " the Conversion of the most of them (if we credit " the *Count's* Assertion, and we may reasonably " suppose that he knows pretty well the State of " his own Sect) is very slighty, its without any " Preparatory Law Work, done in a Moment. If " they have received the aforesaid Doctrines, have " we not Reason to fear that their Conversion " is but a strong flight of Imagination, or a Satanical " Delusion. And we have the more Reason for the " Fear aforesaid, when we consider how *Easy* they " are generally after their suppos'd Conversion, " without Fears, without Complaints of Sin, Strangers to the Spiritual War, Stangers to the Knowledge of their own Hearts, always in one sort of " Frame, or as it were put to Sleep and happy, as " the *Count* expresses it. did not the Seed sown on " the Stony Ground *spring up quickly*? but on the " Contrary, did not the good Ground *bring forth Fruit* " *with Patience*? did not the poor Man in the Gospel *bewail his unbelief*? And are we not commanded " *to fight the Fight of Faith*? If we will believe the " Scriptures, does not their Conversion and Experiences look like *Presumption* and *Delusion*? Their " Ignorance about the Nature of a true and saving " Faith, adds awful weight to what has been now " observ'd.

Here the Reader may easily perceive, that what I have said respecting the Suddainness of their Con-Conversion, is join'd in the same Sentence with their want of a Preparatory law Work, upon which the principle Stress is laid.-----

Besides what I have said of their *Ease* after *Conversion*, is join'd with the Account of their being Strangers to the spiritual War, and the Knowledge

of

of their own Hearts; my Fears respecting their Conversion, are likewise bottom'd upon the Supposition of their receiving or embracing the dreadful Doctrines contain'd in the Apendix, particularly upon their asserting *historical Faith to be saving*, and their rejecting of *God's Law*.

Dosn't our Author know in his Conscience, that these things can't be justly charg'd upon us, God knoweth that we abhor them. What a wicked and shameless Part does the *Examiner* then Act, in his partial deceitful Application? And how unreasonable is his Query from thence, viz. *Why then should the State of the one be better and safer than the other?* Has our Author then no regard to the precious Doctrines of Christianity which the *Moravians* oppose? Has he no respect for the *Law of God*, and a *preparative* Work of it?

As to what our Author says concerning Multitudes of the late Converts, being in an easie, quiet and happy State without Fear.

Ans. That some are deceiv'd respecting their State towards God, who have been under good Impressions during the late revival of Religion in this Land, I doubt not. This is but a usual Event, and therefore no way disparages God's Work, *Presumption* flows from the Sophistry of Satan, who blinds the Eyes of those that believe not, and from the *Corruption* of Mens Hearts, which are *deceitful and desperately wicked*. It cannot be therefore charg'd upon Ministers, except they preach Doctrines that tend thereto; which we defy the *Examiner* to prove upon us. If our Doctrines had been of a *presumptious* Tendency, is it probable that so many Thousands would have been alarmed by them, out of their Security? And therefore the *Examiner* is guilty of a notorious falsehood, when he says, p. 21. That such a *Conversion* and *Experiencies* as he describes, was propogated by me and my Party. Whereas the Almighty knows and many of his People, among whom we have labour'd, that it has been our Princi-

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ciple endeavour to ſap the Foundations of a Falſe hope.

Our Author muſt excuſe me if I can't ſo eaſily credit his Aſſertion, as to the multitudes of the late *Converts being without Fear*, &c. he has ſo often fail'd in his Charges againſt me, that I can't but Queſtion his Veracity, eſpecially when he is prejudiced, as he certainly is againſt the late revival of Religion, ſee p. 24. What good do the *Itenerants* do by " their Traveling, unleſs it be to ſow Tares to " corrupt and devide religious People?

Here the Examiner abſolutely denys, that any good was done by *Itinerary preachers*. And yet he owns p. 27. That ſome were brought under a preparatory Work of the Law by my Miniſtry (who am doubtleſs intended as one of them) in theſe Words, " It is notorious that he himſelf not only ſmil'd but " laugh'd heartily over his Converts, while they " were under a preparatory Work of the Law." Now the *Examiner* muſt either acknowledge that it is doing no good to bring (inſtrumentaly) ſecure ſinners under a preparatory Work of the Law, or confeſs his Contradiction. Beſides a Contradiction to the aforeſaid paſſage is imply'd, in his Words that I am now conſidering: For while he ſays, That *Multitudes of the late Converts are without Fear*, this plainly ſuppoſes that ſome of them are not. And ſo that there has been ſome good done by the *Itinerary* Preachers, who have been us'd as Principle Inſtruments in promoting the late Converſions. And indeed this, the *Examiner* in ſome ſort confeſſes in relation to my ſelf, while he calls me *a Principal mover and promoter of the paſſionate Religion now prevailing among ſo many, p.* 26.

It is not probable that our Author wou'd converſe with ſo many of the late Converts as he talks of, conſidering his preſent Prejudice, and therefore his knowledge muſt come by the Information of others, who its like were as much prejudiced as himſelf. I belive I have had an opportunity of converſing with

with more of them then our Author, by Reason of my Travels. And I must declare to the Glory of divine Grace, that I have met with Multitudes, who in the Judgment of a Scriptural and reasonable Charity, had the plain Signatures of a special Work of God upon their Souls.

The principal Members of the Presbytery of *New-York*, have the last Year in their Protest, given their solemn sufferage to the reality of the late revival of Religion in this Land, and this Year both our *Presbyteries* viz. of *New-Brunswick* and *New-Castle*, have given a unanimous Declaration in behalf of God's Work, which has been sweetly spreading among us lately. Blessed be *Jehovah* for it.

And now let us proceed to our Authors, 22d. p. and here he observes that I say in *p.* S. of my *Moravian* Sermon thus. " What is the *Moravian* " Faith, but a sorry mushroom, of a nights growth " unworthy of the name of Faith."

Upon the opposite Collumn to which the *Examiner* inserts these Words of his own. " Yea and all " such like suddain Conversions, are equally Pre- " sumptuous and Delusive, but as a sorry mushroom " of a Nights Growth."

Here let the reader observe, that the *Examiner* wrongs me in not representing my true Sense and Meaning. He only cites a short Conclusion, which I drew from certain Premises, in which my Opinion was explain'd without mentioning the Premises themselves, *E. G.* He has (as it seems) purposly left out the following Lines, which do immediately go before what he related, and fully shew my meaning, namely, " What then can we reasonably " suppose that Faith to be, which has no humbling " Preparatives, no after Conflicts and Troubles, " and consist not in a receiving of CHRIST, and " resting upon him for Salvation" ? And then follow the Words he has cited.

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The reader may easily see, how partial and unjust his comparison is, and therefore Inconclusive; whatever suddain Conversions there be, attended with the aforesaid Characters; we reject them and believe them to be but *sorry Mushrooms*; but we dare not reject *Conversions* meerly because of their Suddainness; if these Persons have had humbling Preparatives, have been enabled to receive CHRIST, and rest upon him for Salvation; have after conflicts, and a general free bent of Heart, and Practice Godward and Heavenward.

And *this* we have the fullest Evidence, that the Nature of such Things can admitt of, is the Case of many who have been, during the late glorious revival of Religion, brought from a State of Nature to a State of Grace in this Land. We dare not presume to bound Omnipotence, or set limits to the Operations of an infinitely sovereign God, in his bringing fallen Creatures to an interest in his Love. His Spirit blows when and where he listeth.

And indeed I can't but think the *Examiner* is profanely bold in doing so, in those Lines of his which I but just now mentioned. At this rate of proceeding the most of the *Conversions* in the Apostolick Times, must be condemned as *Mushrooms*, for was not the *Conversion* of the *three Thousand* as well as of *Paul*, *Zacheus* and *Lydia*, suddain?

And what tho' suddain *Conversions* be followed with Raptures, if they have the Antecedents, Concommitants and Effects, before mentioned, they should not be rejected on the Account of them. For are we not told, That *the Kingdom of God consists in Righteousness, Peace and Joy in the Holy Ghost?* And didn't some in the primitive Times receive the Word with *Joy*, yea *rejoice with Joy unspeakable and full of Glory*, and what can be greater than this?

If Persons after much sorrow and uneasiness, upon their meeting with some unexpected and important temporal Good, have been so overcome with

Joy

Joy and Rapture, that they have fainted away; is it any wonder that divine Things shou'd affect as much, which are of infinitely greater Weight and Consequence, when they are beheld by that *Faith which is the Substance of Things not seen, and the Evidence of things hoped for.* Certainly the greater Distress Persons are in before they receive Comfort, thro' a sight of God's Justice and Holiness, as well as of their own Vileness, together with the Fears of impending Vengeance, the more in Proportion they are wont to be affected with a Sense of pardoning Mercy.

I remember to have heard in the famous Story of *Massianello* the *Neapolitan*, that during his Regency, some poor Man that had received certain valuable temporal Presents, was so transported therewith, that he cry'd out frequently in the open Street, before a great Concourse of People, *all this is mine, all this is mine.* And when some Body present desired him to be still, telling him that such behaviour was unseemly, he reply'd, *That he needn't wonder that he cry'd out so, but rather that he didn't take up Stones and throw at him* He was so mad for Joy.

If *Archimedes* when he had found out some Mathematical Demonstration, was so transported with it, that he cry'd out, *Eureca, Eureca, I have found, I have found.* Is it strange that some of softer and stronger Passions, who after a view of their forlorn State, upon finding the *Pearl of great Price*, should be so transported with a Sense of God's imerited and immense Goodness, as that they coud'nt refrain crying out with the Spouse in the Song of Songs. *I have found him whom my Soul loveth.*

I have heard of one who was condemn'd to be hang'd for some notorious Crime, in consequence of which after Imprisonment, he was carried to the Gallows; but behold a Pardon being brought to him, while he was within view of the awful Instrument of Execution; overcame him with such an excess of joy, as made him expire in Death.

What I have said elsewhere concerning the Souls near union to the Body, and its consequent Influence upon it, is applicable here.

And now before I proceed farther, I must just observe, that the *Examiner* has wrong'd me in the Application aforesaid, by insinuating that I spoke against *suddain Conversions*, or *joyous Raptures* altogether, whereas I only spoke against such, as had not suitable Antecedents, Concommitants and Effects, as was before observ'd.

He has likewise offended against the Generation of God's Children, by condemning all of them that have been converted suddainly. Let the *Examiner* seriously consider the following Place of Scripture, Matt. 18. 6. *He that offends one of those little ones who believe in me, it were better for him that a Mill-stone was hung about his Neck and he cast into the midst of the Sea.*

Our Author in his next Paragraph mentions what I say p. 66. of my *Moravian* Sermon.---" Thus " do any esteem this new upstart *Moravian* Sect, " because they say they have Communion with " God, and in Consequence hereof Joy and Sweet- " ness. I answer when we consider the *Antinomian* " Principles they hold concerning *Faith* and *Justi-* " *fication*, as well as the proud Effects of their pre- " tended *Good Frames*, and that under a Mask of " *Humility*, &c. we have good Reason to suspect " their *Communion* to be but a Delusion of the grand " Enemy, and their *Joys* to be the *Joys* of Time " Believers, and stony Ground Hearers. True " *Communion* with God doth certainly *humble* the " Soul, *Job* 42. 5. 6. It's no new Thing for *Antino-* " *mians* and *Enthusiasts*, to talk of Joys and Comforts " but they are a false cure to all Soul Troubles."

In the opposite Collumn he mentions the follow- ing Words of his own, viz. " every reader of " common Observation, will find the Transition " very easy, from the *Moravians* to many of the " Converts now a Days, who talk boldly of their " high

" Joys and full Assurances, under a mask of Hu-
" mility, and at the same Time *trusting in themselves,*
" *that they are Righteous and despising others.*
" *Let them not be high minded but fear*, least their
" Communion be but a Delusion, and their Joys
" the Joys of stony Ground Hearers."

By comparing those Paragraphs, every Eye may see the *Examiners* Partiality, in applying what I have said concerning the Joys of the *Maravians*, to many of the late Converts, for in his Comparison, he omits one of the principle Reasons of my suspecting the *Moravian* Joys, namely their *Antinomian* Principles, concerning *Faith* and *Justification*, he indeed mentions proud Effects, namely *trusting in themselves and despising others*, and if the Case be truly and habitually so with any, it is an awful sign of Delusion.

But perhaps our Author, has term'd a reasonable rejoycing in the Assurance of God's Love, a modest and seasonable discoursing thereof to others, together with a faithful Endeavour to detect and awaken secure Hypocrits, and dry Formalists, *a talking boldly of their high Joys, and trusting in themselves and despising of others*, because of his strong Prejudice and repeated Partiality. In the mean Time I wouldn't be understood to signify, as if I believ'd that all who recond themselves Converted, or were esteem'd so by others, during the late revival of Religion were really so; No not at all, neither is this any disparagement to the Work of God. For thus it was in the Apostolick Times.

But to conclude, what I wou'd offer upon this Head of *Conversion* and *Experience*, I must observe that the *Examiner* is most unjust in asserting in the *Title* thereof, that I and those whom he calls my Party, propogate such a manner of *Conversion* and after *Experience*, as he relates in the opposite Collumn to my Words. I challenge him to prove his *false* and *cruel* Charge, wherein have I or any that join with me propogated a *Conversion* consisting

in *Imagination* or *Satanical Deluſion*, or ſuch an *Eaſie* State after Converſion, as is *without fear*, *without Complaints*, or a *Muſhroom Faith*, *falſe Joy*, *ſpiritual Pride*, and *ſelf Confidence*. Theſe very Sermons which the *Examiner* labours to caſt dirt upon, (conſequentially) evidence the Contrary, as well as all the Sermons I have publiſh'd to the World, particularly that Book entitled *the Preſumer detected*, which was directly calculated to unhinge *deluſive Hopes* and *Joys*. Neither is there one of my Reverend Brethren that can be juſtly charg'd with thoſe Things, ſome of them have prov'd the Contrary by their printed Diſcourſes, and all that know the reſt, know the Charges againſt them to be falſe. What if ſome be deceived under our Preaching, ſeeing that the Doctrines we preach and our diſtinct manner of handling them, has no Tendency that Way, but the very contrary; our Author can no more juſtly charge us herewith then the Apoſtles, with all the *preſumptuous Hopes* of their Hearers. Why does our Author unjuſtly charge upon us, the Crimes of the *Devil* and the *ungodly*, who are under his Influence, while we deteſt them in our Hearts, and endeavour to detect and oppoſe them by our Speech and Practice.

And now we are prepar'd to conſider another part of the *Examiners* Performance, which he entitles thus, *Mr. T's Reflections on the Spirit of the* Moravians, *compared with his own Spirit and of his Adherents.*

The Paſſages of mine which he cites, are *Appendix*, *Moravian* Sermon, p. 104. the Words are theſe, " Are not the *Moravians*, many of them, *uncharitable* " and *diviſive* in their Speech and Practice, and that " under a pretext of *Charity* and *Catholiciſm*. Witneſs " Mr. SPANGENBERG's comparing the *Proteſtant Churches* to a *Babel*, &c.

" Witneſs their not being willing to join with a- " ny Proteſtant Body of Men, and yet their re- " ceiving Perſons of divers Societys to their Fellow- " ſhip, with little Examination into their Principles."

On the oppoſite Collumn to what has been mentioned, he ſpeaks thus "And are not Mr. *T.* and "many of his zealous Advocates juſt like them? "Witneſs his Sermon at *Nottingham*, which is as full "of *uncharitable* and *diviſive* Principles and Speeches, "as a Crows Egg is full of Meat."

"Witneſs alſo Mr. *T.* and many of our late "Zealots, Miniſters and others, who have been "ready to cenſure and ſeparate from all that differ'd "in Sentiment from them, but at the ſame Time "receiving into their Fellowſhip, and with Charity "eno', every one that pretended to be of their "Way, pronouncing them true *Converts* upon little "Examination, and proof of a Work of Grace in "them."

Here let the reader note, that what the *Examiner* objects, reſpecting (pretended) *uncharitableneſs* and *dividing Principles* in the *Notingham* Sermon, has been before largely conſidered, and therefore I ſhall not now reſume what has been ſaid. But ſuppoſing I had been under ſome miſtakes in that Sermon, I ſee no Juſtice in his charging them upon my Brethren, except he proves their Conſent thereto which he has not ſo much as attempted.

But in Anſwer to his next Charge againſt me, namely a *readineſs to cenſure and ſeparate, from all that differed from me in Sentiment.* I ſhall mention a Paragraph of our Apology offer'd to the Conſideration of the Synod, ſome Conſiderable Time before the Rupture happened, which runs thus. "To conclude "we profeſs a hearty Charity for thoſe Gentlemen "who are on the other Side of the Queſtion in this "Debate, doubtleſs Things appear to them in another Light, we have only in the Courſe of our "Reaſonings, labour'd to expoſe the Abſurdity of "an Opinion which we think prejudicial to the "Intereſts of the Saviours Kingdom, and if we are "herein miſtaken, we are willing to be convinced "by Scripture and Reaſon. But whether we get "Conviction or not by our Brethrens Arguments

"we

" we believe that *the Unity of the Spirit in the Bond of* " *Peace* may be preserved, notwithstanding a di- " versity of Sentiment in lesser Things, if mode- " rate Councils be followed, and that mutual for- " bearance be allowed, which the Gospel of " CHRIST requires." See remarks upon a *Protestation*, *pag.* 68. The aforesaid Apology was sign'd by divers Ministers of our Number. The same Thing in Substance I have likewise express'd in the 19 p. of the Remarks aforesaid, thus: But " tho' we did Protest against what we apprehended " (after deliberate enquirys) to be wrong in our " Brethrens Conduct, a practice not unusual in ju- " dicatorys of our Denomination, yet we were " far from carrying Matters to the present Crisis, " which our Brethren have done by their Pro- " test, namely, to exclude our dissenting Brethren, " from Communion upon that Account." And p. 9. are these Words.

" The Truth is, tho' we differed in Sentiments " from our Brethren, in respect of some Acts or " Cannons they had made, yet we designed no Se- " paration from them upon that Account, we tho't " that mutual Forbearance would be the best Expe- " dient in the Case aforesaid. As we desired liber- " ty of acting according to our Consciences, in the " controverted Affair, so we were far from a desire " of imposing our Judgment upon our Brethren, " or imagining that there was a necessity of Separa- " tion, upon the Account of the aforesaid diversity " of Sentiment."

Now what regard can it be reasonably suppos'd the *Examiner* has either to *Truth* or *Charity*, when he asserts an absolute *Falsehood*, while he had our solemn publick mutual Declaration in his Hands to convince him thereof.

And here let me farther observe, that in Pursuance of the aforesaid Declaration, we kept Synodical Communion with them, until they after an il- legal, unpresidented and unjust Manner, violently

and

and abruptly broke communion with us by a Proteſt without allowing us Liberty to ſpeak in our own Defence, before the Proteſt was ſigned, tho' it was again and again deſired: See now Mr. *Examiner* your partiality in favouring ſuch *Schiſmaticks*, and in condemning the *Innocent* with their Crimes, and be at laſt aſhamed of your unaccountable Conduct.

If ſome who have favour'd the late Reformation in *New-England*, have been ting'd with a ſeparating Spirit, or Diſpoſition to abandon abruptly the Miniſtry of any that were found in Principle, blameleſs in Practice, and favourers of God's Work, as it has been reported, it deſerves Cenſure, and calls aloud for Lamentation!

But why do you Sir impute their Faults to me? when you know in your Conſcience, that I have oppos'd ſuch Separations there, as appears by the Sermons which you ſo much contemn, (as aforeſaid) and my Letter to the Rev. Mr. JONATHAN DICKINSON, and the other which was wrote to explain it more fully (which you Cenſure) Pray Sir conſider whether you are not very inconſiſtent with yourſelf in this Point, inaſmuch as while you Cenſure me, without Foundation, as being of a *diviſive Spirit*, you try by many Methods to caſt diſhonour upon my *Eſſays* againſt it, and favour thoſe that are guilty of it?

As to what you ſay in the latter Part of your Paragraph, of *my receiving into Fellowſhip, with* Charity *enough, every one that pretend to be of our way, pronouncing them true* Converts *upon little Examination and Proof of a Work of Grace in them.*

I would obſerve that you Contradict yourſelf in two particulars, 1*ſt* In blaming me for exceſſive Charity; when in divers other Places in your Performance, you Blame me for the Contrary, *See p.* 13. And 2d. In Blaming me for Examining too little concerning *a Work of Grace* in Perſons; while you Blame me elſewhere, *viz. pag* 17. for attempting to do any ſuch Thing at all; your Words are, *Who made*

made thee a Judge of Mens inward Experience and secret State. After which you adopt the *Querists* Words, who compare it to the *Spanish Inquisition*.----- But perhaps you will say in Answer to the first Particular, that it was only a *Party Charity* you faulted me for, and charg'd me with. To which I reply, that the Accusation is false. My Soul abhors the sordid Meanesses and contracted Views of *Biggotry* and *Party Zeal!* I have a Witness in Heaven and many upon Earth, that my chief Desire and Labours have been (since Almighty God has of his free Mercy given me the saving Knowledge of himself) to promote *vital Religion*, and not any Party whatsoever. And I have likewise great Reason to believe that this is the Temper and Disposition of all the Ministers that join with me in these Parts. There is one indeed, who is I hope a pious Man, Mr. ALEXANDER CRAIGHEAD, by Name, who was formerly in a State of Union with us, but having more Zeal and Positiveness than Knowledge and Judgment, has Schismatically broken Communion with us, and adopt'd the rigid *Cameronian* Scheme. He is indeed tinged with an *uncharitable* and *party* Spirit, to the prejudice of real Religion in some Places this Way. May the Almighty forgive him and rectify his Judgment. His late and present censorious Temper and divisive Conduct, we utterly detest and disclaim.

I think the Rev. Mr. *WHITEFIELD*'s Observation, in one of his Letters concerning the *Covenanting Scheme*, is very just and true, viz. *That it is too narrow a Foundation to build any great Superstructure upon.* And on the contrary I cannot but highly approve of the catholick, generous and noble Sentiments of the very Rev. Dr. BATES and Mr. HOW, who observe a just Medium between two dangerous Extremes of a *rigorous Severity* upon the one Hand, and a *perilous Laxness* on the other.

And I am likewise far from approving of divers Particulars which are Charged upon Mr. DAVENPORT's Conduct; one of which is, as the Report

port goes, That after he has examined Ministers about the State of their Souls, he has publickly in the open Congregation declared his Opinion concerning their bad State, and exhorted their Hearers to leave them. My Abhorrence of this Practice I have expres'd in a Letter to Mr. DICKINSON, which has been made Publick, to which I refer the Reader. And the late Story about Burning divers valuable Books at *New London* in *Connecticut*, is likewise exceeding Scandalous and Ridiculous, and deserves to be detested by all Mankind (but I am glad that I can now, upon a certain Foundation, inform the Publick, that Mr *Davenport* appears to be deeply sensible of his criminal Conduct in that Affair.)

It is likely that Mr. DAVENPORT and Mr. CRAIGHEAD, by their imprudent Conduct, have been accessory to the creating and fomenting of Divisions in several Parts of this Country, which is much to be lamented: And while I am constrain'd, by the Regard I have to the Honour of God and interest of his Kingdom, to bear a publick Testimony against the exceptionable Conduct of these Ministers before mentioned, in the mean Time I declare, that I cannot but love their Persons, and believe that in the simplicity of their Hearts they have gone astray. I likewise acknowledge, to the Glory of God's Sovereign Grace, that I have Reason to believe, that both of them have been Instruments of doing remarkable Service to many Souls.

But why does our *Examiner* unjustly Charge the Misconduct of either of those Gentlemen upon us, who have never encouraged it? But on the Contrary our Author must needs know in his Conscience, that I have expresly oppos'd the Misconduct of one of them, in my printed Sermons and Letters.

The next Particular the *Examiner* mentions, is borrow'd from p. 65 of my *Moravian* Sermon, which is thus expres'd, "How very different are the "Fruits of their coming into the Country from the

" Reverend Mr. WHITEFIELD's? His plain and " pungent Preaching the Truths of the Reforma- " tion, united generally the Hearts of good Men " thro' the Land. But the *Moravians* wherever they " have any Influence divide the People of God, " and set them a jangling. *See p.* 23. 24

In the opposite Collumn to which, the *Examiner* mentions these Words of his own, namely, " Has " not the coming of the Rev. Messirs. *W.* and *T.* " and their Successors, into these Provinces *divided* " *the People of God, and set them a Jangling*, as much " as the Preregrination of the *Moravians* in *Pennsyl-* " *vania* has done there?

" But it seems Mr. *T.* hath felt the bad Effects " of their *uncharitable intrusive Spirit* near home, which " makes him complain and flinch as much as his " Neighbours, who felt the Weight of his rough " Hands and heavy Fists."

Answ. The *Examiner*'s Application of the afore- said Instance to Mr. *WHITEFIELD* and me, is un- just and untrue which many Thousands in *N. England* can witness: When Mr. *WHITEFIELD* and I left *N. England* there was no such *divisions* and *janglings* as have since happened, but on the contrary *Unity* and *Love* seem'd generally to obtain among the People of God.

Here observe the Sophistical low Art of our Au- thor, in joining Mr. *WHITEFIELD* and me, with those whom he calls our Successors in their Pro- vinces, that so he might charge upon us the impru- dent Conduct of some of them; which we detest.

As to what the *Examiner* adds, respecting " my " feeling the bad Effects of the *Moravian* uncha- ri- " table and intrusive Spirit near home, and that " that made me complain and flinch.

I answer that tho' I have seen bad Effects thereof upon some; yet thro' Mercy I have no Reason to *flinch* and *complain*, because of any bad Effects of it upon the Society which I am related to. For not

one of them has been carry'd away with the Deluſion entirely that I know of.

I am thro' Grace concious to my ſelf, what ever our Author has uncharitably and ungenerouſly inſinuated to the Contrary, that no private view has influenced my Zeal againſt the *Moravians*, but a ſincere regard to the Truths and Power of Religion, which they are oppoſing and undermining; neither have any of my Neighbours juſt cauſe of complaining of *my rough Hands and heavy Fiſts*, (as you are pleas'd with much Complaiſance to word the Matter) in reſpect of *Uncharitableneſs* and *Intruſion*, as is ſuggeſted. I have not preach'd in any of their Places without Invitation, or condemned any of them without Cauſe.

The *Examiner* next cites my Words from *Moravian* Sermon p. 67. which are theſe, "Do any eſteem "the *Moravians* becauſe they *travel* and *take great* "Pains. I anſwer did not the Phariſees of old "compaſs Sea and Land to make proſelytes and do "not *Jeſuits* and many other *Enthuſiaſts* travel ſtill. "But what good do the *Moravians* do by their tra-"veling unleſs it be good to *ſow Tares*, to corrupt "and divide religious People.

In the oppoſite Column, we have the following words of the Examiner. "Exactly true; and pray, "what good do the *Itinerants* do by their *Traveling*, "unleſs it be *good to ſow Tares*, to corrupt and "divide religious People? After the aforeſaid Words our Author refers by an *Aſteriſm* to a Charge of our Opponents this Way, in their *Examination*, p. 81. reſpecting the pretended dividing Principles and Practices of *Itinerants*; but in aſmuch as nothing is offered to ſupport the Charge but their Affirmation, I ſee no need of any farther reply at preſent, then what has been before given to the like in theſe Sheets.

But I cannot paſs over in Silence, our Authors Judgment concerning the Succeſs of *Itinerants*, namely, *that it is nothing but ſowing Tares, corrupting and dividing*

dividing religious People; as is this as an uncharitable and false Charge, so it argues our *Examiner*. to be inconsistent with himself, for he has else where acknowledged the Contrary, (See p. 9. 21. 30.) as has been observ'd before.

The *Examiner* in his 24. p. proceeds to cite from my *Moravian* Sermon, p. 104. the following Words, " Do not those Things together with their sending their ignorant Missionaries, to gather separate Societys in Places, where there is a sound Ministry, signify that their Design is not Catholick, whatever their pretences be notwithstanding?" Again he borrows from *Moravian* Sermon p. 54. these Words " Whatever good Appearances thrusting out ignorant Persons (how *pious* soever) into the Ministry may have, yet it is a dangerous Practice, tending directly to divide and corrupt the Church of God, and bring the Ministry thereof into contempt."

In the opposite Collumn he says thus. " Who but the *Brunswick Party thrust out Mr.* ROWLAND into the Ministry, in Contempt of the *Synod*, after it was confess'd on all Sides he was very deficient in many Parts of useful Learning, tho' educated at the *Log-House*? Who but *Party-Zealots* have ordained Evangelists and sent them forth to gather Societys in Places where there is a *sound Ministry*, instead of sending them into ungospelized Parts?" In this Paragraph our Author refers by an *Asterism*; to a Charge of our Opponents in their Examination p. 69. which runs thus. " Upon the same Lay that they ordained this One, they might ordain one Hundred, if Opportunity offered; And was not this One very deficient in many Parts of useful Learning required by our Directory? And was not this One immediately thurst into the Bounds of a neighbouring Presbytery, without their Concurrence; and continued there, in Opposition to and contempt of their Determination, to the occasioning of a

" Breach

" Breach and much Confusion in a Congregation in " their Bounds? And what hath his Practice to " this Day been, but a continued Course of intru- " sive Disorders? Besides that his Character has " been under a very dull Cloud, as to Immo- " rality, &c.

" Who but *Party Zealots* have admitted into their " Pulpits such Novices as D----n *E*------*s*, *S*----*l* " *T*--*h*--*r*, L--y--r *P*---*ne*, &c. tending to bring " the sacred *Ministry into Contempt*, and *divide and cor-* " *rupt the Church of God*?

I answer the *Examiners* Charge in the Negative. We have sent no *Ignorant Missionaries* to *gather Separate Societies, where there was a sound Ministry*. The Case is truly thus, all that we have *Licens'd* or *Ordain'd* for the *Holy Ministry*, were furnish'd with a competent Measure of *human Learning*, agreeable to our Directory. Indeed we have not ordain'd every one to a *fix'd Charge* for this Reason, because the Congregations that depend upon us for Supplies, are so numerous, and our Number of Candidates so small, that we cannot supply them all at present with a settled Ministry, as we desire and intend (God willing) The People, in the mean time, urge us with almost *incessant* Importunities for some Supplies, in respect of Preaching, and likewise want to have Baptism administred to their Children; and it should likewise be observ'd, that those Congregations are, many of them, far distant from each other. Now we knew of no better Method to remedy the present distressing Exigence, than that of Ordaining some *ad ministerium vagum*,-----or to preach about in divers Places for a while, and Baptize, until we cou'd get the Places supplyed with a settled Ministry, or until the Persons so ordain'd wou'd themselves incline to accept of a fix'd Charge, which Inclination we do not check or Discourage. And I think this Practice of ordaining, as aforesaid, has not been without Presidents in the reformed Churches.

But

But the Accusation of *sending any into Places where there is a sound Ministry, to gather seperate Societies*, is a Calumny. Some of our Opponents have discover'd more *unsoundness* in their Writings of late, then we tho't formerly they had been tainted with. We had some Charges against some of their Number, which we wanted to have examined, and judicially try'd, while a Union subsisted between us, (and without a View to the judicial decision of which, we can neither come into a State of Union with them, or continue in it) which we have not broken. But after they in an unjust Manner had broken it, (as before related) and by their Opposition to GOD's WORK and Servants, *grieved* the Hearts of his People and *alienated* their Affections from them, so that they cou'd not Profit under their Ministry, or with freedom of Conscience attend upon it, least they should encourage them in their evil Course, and so be partakers in their Guilt, and be liable to the penal issues of it. I say, when those poor oppressed People again and again Supplicated us for Relief, in the most moving and pathetick Strains! how cou'd we deny them, except we had Bowels of Brass and Adamant?

The *Examiners* Charge in relation to Mr. ROWLAND is unjust. Mr. ROWLAND was neither Licens'd or Ordain'd by us, in *Contempt* of the *Synod*, but in *compliance* with the *Dictates* of our own *Consciences*. And *We*, who have had him under Examination, did and do look upon him to be sufficiently Qualified for the *Gospel Ministry*, both in respect of *Learning* and *Gracious Accomplishments*, agreeable to our *Directory*.

As to what is added, of *his beeng thrust into the Bounds of a Neighbouring Presbytery, without their Concurrence, and continu'd there in Opposition to, and in contempt of their Determination.*

Answ. It is a wrong Representation of the Matter; he was *Invited* by a Body of Religious People, who conscientiously dissented from those Acts

or

or Laws, which were made by a Majority of the Synod, which occasion'd the Debate between us and them, and he himself likewise scrupl'd the Laws aforesaid. In consequence of which the Majority of the Synod had publickly warn'd all the People of their Bounds against Hearing of Mr. ROWLAND; because he had been licens'd by us, notwithstanding of their Canon.

The People declin'd applying to that *Presbytery* in whose Bounds they were, because of the Case aforesaid, and other Objections they had against their Conduct; and not being able to get a Minister elsewhere, they importuned Mr. ROWLAND to supply them, with which he, at last, comply'd, not out of *Contempt*, but *Conscience* towards God, in order to relieve a *pious*, *oppos'd* and *oppress'd* People! which, thro' the divine Blessing, was to all appearance a Mean of *saving Good* to many precious Souls there, in their *Conviction* and *Conversion* to God.

As to what they say farther under this Head, viz. *That his Practice hath been to this Day, a course of intrusive Disorders.*

I answer to this Charge *Ignoramus*, we want Proof. To what has been said, they add, *that his Character has been under a very dull Cloud as to immorality.*

Here I must beg leave to observe, that it is an awful sign in our Opposers to endeavour to cast *Contempt* upon the Character of one, whose faithful Labours for God, has been Crown'd with remarkable and distinguish'd Successes, and to join with the Prophane in Persecuting of him. May God forgive their impiety. But let them know to their shame, that the *dull Cloud which*, they say, *covered his Character*, is now, by the kind Providence of God, cleared up, and that his *Innocence shines as the Light*, and *his Judgment as the Noon-Day!* We wish with all our Hearts, that all their Candidates were Qualified like him, in respect of *Grace* and *Learning*, and that they themselves, *who are so wise in their own Eyes*, understood Divinity as well as him, whom they despise, or that

all

all of them together could shew so much Success of their Labours.

Who the *Examiner* means in his next Paragraph that *have*, as he says, *admitted Novices into their Pulpits*, I know not; neither do I know the Names he intends by those letters of them which he sets down, and therefore I cannot answer particularly to that Charge; but this I can say in general, that we have been as careful as we could, to keep *Novices out of our Pulpits*, least *contempt should thereby come on the Ministry*, and other injuries to the *Church of GOD*.

And now we are arriv'd at another head of our Authors Performance, p. 26. entitled, *Mr.* T's *Reflections on the* Practice *of the* Moravians *compar'd with his own* Practice *and that of his* Adherents.

The first Passage he cites from my Writings, is *Appendix*, p. 106. which is this, " Do not some " *Moravians* slight human Reason and Learning? &c. " p. 97. Mr. SPANGENBERG declaim'd in my " hearing, more than once, against human learning, &c

In the opposite Collumn to which he says thus. " Hath not Mr. *T.* declaim'd more publickly, and " fiercely against Learning, then the *Moravians*, when " he pronounc'd his *Anathema* against the *publick Aca-* " *demys*, and pour'd contempt upon a *learned Clergy*, " calling them *Letter Learned*. &c.

Answ. I have neiter declaim'd publickly nor privately against *Learning*, but in favour of it. Nor pronounc'd any *Anathema* against *publick Universities*. I only said *that they are generally corrupt*; I meant in respect of religious Principles and Practice, and are they not? Can our Author say the Contrary? I spake according to the best Information I had, but should be glad to find it a mistake.

Besides I spoke of *private School* to be erected, *especially* where there were no Publick ones; which manifests that I had some regard to them.

And the Method I propos'd to be observ'd in *private Schools* respecting the Examination of *Intrants* as to their Piety, is different from what is observ'd

in

in publick ones; and in my Opinion is of noble Tendency to serve the Church of God. For then there wou'd be a greater Probability of the Youths being preserv'd from the aforesaid Corruptions, as well as of their greater advances in Religion by the help of mutual Conversation, about *experimental Piety*.

How inconsistent is our Authors Charge that *I should declaim against Learning*, while in the mean Time I propose amd incourage Schools for that very end; and *more* fiercely *then the* Moravians *too*. O Strange! Well I see tho' the *Examiner* has no *Charity* for me, or my express Declarations; yet he has for the *Moravians* without any in their favour.

But the *Examiner* adds, that *I pour'd contempt upon a learned Clergy*, calling them *Letter Learned*, &c.

Ans. I didn't design in the Use of those Words our Author mentions, any *contempt* upon the *learning* of Ministers, but only to signify my dislike at Persons coming into the Ministry, that have no other Qualifications but *human Learning*. As the Words of the Sermon to which he refers, considered in their Connection do manifest. *See* Notingham *Sermon*, *p.* 1. 2. The Sentence runs thus: "Why, "had the People then no Teachers, O Yes, they "had heaps of *Pharisee* Teachers, that came out, no "doubt, after they had been the usual Time at "the Feet of *Gamaliel*, and according to the Acts, "Cannons and Traditions of the *Jewish Church*." And is our Author offended with me for that, wou'd he have me to encourage *graceless* Men tho' *learned*, to come into the Ministry? Let him speak out, that we may hear his Mind upon this important Point. The *Examiner's* next Citation is from *Moravian* Sermon. p. 108. the Words are these. "I think it looks "exceeding black in the *Moravians*, to slight spe-"culative Knowledge, so as they do, which they "call Head-Knowledge. Is not speculative Know-"ledge the same for Substance with what is sav-"ing, only destitute of its Influence upon Heart "and Practice? *Ibid.* Don't the *Moravians* begin

" with the Affections first? And is this fair
" Dealing?

In the opposite Column to which the *Examiner* speaks thus, viz. " Why then do we hear so much " of the spiritual and mystical Sense of Scripture? " &c.

" Pray, Has not this been the constant Practice " of the *Itinerants* to address and move the Passions " first?

" Is not Mr. *T.* the *Primum Mobile*, a principal " Mover and Promoter of the Passionate-Religion, " now prevailing among so many? Is it not as un- " fair Dealing in the *Itinerants* as in the Moravians?

Anſ. Has our Author heard much or little from, me, of the spiritual and mystical Sense of Scripture, if so let him declare it in his next. It seems by this Passage that the *Examiner* wou'd represent us, as a Tribe of *Aliegoriſts* and *enthuſiaſtick Myſticks*; but we point blank deny the Charge, and demand his Proof. Our Author, as appears by the large Blanks in his Columns, seems to grow faint under the Weight of his *task*, and no wonder indeed. Its pity that a Gentleman of his genius should undertake such a bad Cause, as puts him unavoidably to such difficulties for the want of proper Materials. But I proceed to his Question, in answer to which I can truly say, that so far as I know, such as our Author terms *Itinerants*, their Method (in general) has been first to inform Mens Judgments, about the most important Points of Religion, and to endeavour to apply them in a close distinguishing and pathetical Manner, to the Consciences and Affections of their hearers, so as to have a Tendency to alarm their Fear and incite their Love.

As to what is farther added against me in particular, viz. " That I am the *Primum Mobile*, a principal mover and promoter of the Passionate-Religion, now prevailing among so many.

Anſw. Observe Reader, the *Examiner* acknowledges than an affectionate Religion, now prevails among

among many; well here is another Testimony from his own Pen in favour of the late Reformation. In the mean Time I utterly disclaim what he ascribes to me in these Words, *Primum Mobile* or *first mover*. This is an honour which belongs to no meer Man. I am fully perswaded upon the most certain Foundation, that it is the holy Spirit of God, who was the *first Mover* of what he calls the *passionate Religion*; and this the Effects thereof, in the Change that has been wrought upon the Governing Tempers of the Minds and general Course of the Lives of Multitudes, do incontestibly prove, to all that are not blinded with unaccountable prejudice. Can it with any shadow of Reason be supposed that Satan wou'd so far fight against his own Interest, as to rouse Multitudes of Sinners out of the Sleep of sinful Security, and excite them to importunate Enquiries, and incessant Importunities after Salvation by JESUS CHRIST? And that he would, if he could, change mens Minds and Practice, as before observ'd. No surely! by the same Method of caviling, by which some Labour to condemn the late revival of Religion in this Land, they may condemn that Work of God which was in the Apostolick Age.----

But if our Author means no more, than that I have been a *principal Promoter* under God, of the *passionate Religion*, he does me much honour, tho' probably not with design. I have been indeed endeavouring to promote a Religion which includes both *Judgment*, *Passion* and *Practice* in it. And blessed be God he has given Success to my attempts. *Passion* without *Knowledge* and *Judgment* in Religion, is certainly but vain Fancy, and *Knowledge* and *Judgment* without some degree of Passion, is but dead dry *Formality*. My own Conscience and multitudes of Mankind can witness for me, that it has been always my endeavour in the Course of my Ministry first to inform Mens minds before I address'd their *Consciences* and *Passions*, which I cannot but think

is the only proper Method of dealing with intelligent Creatures. Certainly *Passion* is of no farther use in Religion, then it is under the Guidance of a well inform'd Judgment, but thus far it is of excellent use. It is absur'd to suppose that God has given us *Passions* to be only employ'd about terrene trifles.

Let us now proceed to the 27 p. where our Author quotes the following Words from my *Moravian* Sermon. " Do they not endeavour to insinuate " themselves into Peoples Affections first, by Smiles " &c. And in p. 65. Do any esteem the *Moravian* " Sect, because they smile generally and appear " loving; but Brethren is not this *Judas* like to " betray us with a kiss; for while they shew such " Love, they draw pious People into Errors, and so " set them a quarelling with one another, shall we " suffer them to smile us out of our Principles, then " I'm sure we are poorly grounded in them.

Ibid. " Do not they take special care to apply to " young Persons, Females and Ignorant People " who are full of Affection?

" Who do they imitate in attacking the weaker " Part of Man, viz. the Passions, and the weaker " Sex first, but the Devil, the Father of Lies and Errors? Did not he deal thus with our first Parents, " and by the weaker Sex seduced *Adam*?

Upon the opposite Column we have these Words of our *Examiner*, viz. " Who can help smiling at " this, that considers what is past and now is.----- " Strange that Mr. *T.* should complain of the *Moravian* Smiles in religious Matter! When it is notorious, that he himself not only smil'd but laugh'd " heartily over his Converts, even while they were " under a preparatory Work of the Law, and his " followers have practised upon him, and not been " asham'd to express their Joy at,----by loud laughing even in the Solemn Assemblies. Is not this " *ludere cum Sacris*, ? an unjustifiable Practice in one " as well as another.

" And

" And is not this Practice exactly correspondent " with the Practice of Mr. *T.* and other heady *Itine-* " *rants*, which *creep into Houses and have had most* " *Success among Females and young ignorant People.*

" The whole Passage is so very applicable to *Iti-* " *nerants* in general, That I should have taken it for " a Representation, (not to say Refutation of their " Conduct) if Mr. *T.* had not taught me to apply it to " the *Moravians.*"

Answ. Here let the Reader observe, that the *Examiner* misrepresents my meaning, and has left out a pretty deal that serves to explain it; he says, *I complain of the* Moravian *Smiles in religious Matters*: But this is a false Charge, it is only their abuse of them that I complain of, and not the meer Use of them in religious Matters; namely, their trying to insinuate themselves into Peoples Affection by them, thro' shews of Love, and so to draw them into Error, while in the mean Time they conceal their Principles, until the Affections are fixed.

If the Heart is fill'd with Love and Joy, it will naturally make the face Serene. And have I smil'd and laugh'd heratily over my Converts, (or People wro't upon by my Ministry) while under a preparatory Work of the Law: Well, and where is the Harm of it, it shew'd that I was glad that poor sinners were in a likely way to come to Christ: And wou'd our Author have me to be sorry upon such an Occasion? God forbid! I wou'd rather immitate the Example of our Lord, who *tho' a Man of Sorrows and acquainted with Grief*, yet *rejoyc'd in Spirit* at such an event, viz. *When Satan fell as Lightning from Heaven.*

And here let it be noticed, by the by, that I am Honoured with another Testimony from our *Examiner*, to the Success of my Ministry, for it seems, even according to his own acknowledgment, *that some were brought under a Work of the Law by my Labours.*

As to *laughing loud in Religious Assemblies*, if any have been guilty of it, I will not undertake to be their Patron, in that I think it is *undecent* and of *bad Re-*

ports.

port. But to ſhew the *Examiner's* unfair dealing un-this Head of Charge, I will cite the whole Para-graph he refers to, *See Moravian Sermon page* 106. the Words are theſe, *viz.* " Don't the *Moravians* be-" gin with the Affections firſt ? and is this fair Deal-" ing ? Do they not endeavour to inſinuate them-" ſelves into Peoples Affections firſt, by Smiles and " ſoft Diſcourſes about the Love of CHRIST, " and by a ſeemingly innocent, ſimple and loving " Behaviour, while in the mean Time they care-" fully hide their Principles until the Affections are " catch'd, and then let them out by Degrees ? Should " not they ſhow their Principles firſt, before the " Affections are fix'd, that ſo People might judge " of them with calmneſs and impartiality ?"

As to the next particular of Charge, viz. *Creeping into Houſes*, &c. I anſwer that his Application is *unjuſt* and *untrue* : Neither I nor any of my Brethren *have crept into Houſes*, &c. Inſtead of *ſculking* and *underhand* Methods, we have declar'd our religious Sen-timents freely on all proper Occaſions, and in the openeſt Manner poſſible, before the greateſt con-courſes of *learned* and *unlearned* Men that ever *Ame-rica* has ſeen of a Religious kind.

Neither has our Succeſs, thro divine Grace, been confined to *Females and young ignorant People*, but has extended to Perſons of almoſt every age, order and condition of Life, learned and unlearned, rich and poor, old and young, honourable and ignoble, male and female, tho' in the mean time we look upon the Converſion of *Females and ignorant Perſons*, to be a Matter of infinite Importance, and do glo-rify God upon the Account thereof.

And here let the Reader obſerve another Teſti-mony to our Succeſs from the Pen of an Oppoſer, and that even when he is trying to run us and it down, and that expreſly contrary to what he has ſaid page 24. in theſe Words, *And pray what good do the*

Itinerants *do by their* Traveling, *unleſs it be good to ſow* Tares, *to* corrupt *and divide religious People.*

But we proceed to his 28 pag. where he quotes the following Words from my *Moravian* Sermon, p. 107. " And don't they refuſe generally to reaſon " upon Points in Religion, whereby one might con- " vince another; and leave People to be proſelyted " by ſight only! It is politick in them indeed to " wave Reaſoning and to ſhun Diſcovery, for their " Principles will bear neither.

In the oppoſite Column the *Examiner* ſpeaks thus, *viz.* " This Rev. Gentleman had forgot ſurely the " *Motto* of his own Party, viz. *Anſwer him not a Word*, " when he whote this, it is thought by ſome that *their* " *Strength* was herein.

Anſw. I can't be ſaid to forget that which I never knew. The controverſal Writings that ſome of us have make publick, do declare to the World, that what has been now ſaid is not our *Motto*, and I hope theſe Sheets will convince the *Examiner* that it is not mine.

But it ſeems indeed that our Author was of Opinion, that *Anſwer him not a Word*, was our *Motto*, otherwiſe how could he run ſuch Lengths as he has done in his Performance.

The next Paſſage that the *Examiner* quotes from my *Moravian* Sermon is p. 65. the Words are theſe, " My Soul is greived to ſee the childiſh Fickleneſs " of the Sons and Daughters of this Generation, " who are toſs'd about with every Wind of Doc- " trine; who are ſmil'd out of their Religion, " without being able to offer one ſolid Reaſon for " their Change.

Upon the oppoſite Column to which, he ſays, " Even ſo many judicious and ſerious Chriſtians " are grieved at the Heart to ſee the *childiſh Fickel-* " *neſs* of many Profeſſors at this Day, who are as " Children *toſſed to and fro, and carried about with diverſe* " *and ſtrange Doctrines, ſeparating themſelves* and *having*

" *Men's*

" *Men's Persons in Admiration*; without being able " *to offer one solid Reason for their Change.*

Answ. How *unjust* and *unreasonable* is the *Examiner's* Application of the aforesaid Paragraph to me, and such as join with me, as it is evident he does, from the general Title of this Head of Charges before related. Wherein have I in particular *been carried about with every Wind of Doctrine, or separated myself, having Mens Persons in Admiration*? It is true indeed *I can't give a solid Reason for my Change*, because I have suffer'd none. Will this Author tell us how I have been smil'd out of my Religion?

Pray does the *Examiner* mean by *Strange Doctrines* the *Doctrines of Grace*, namely of *original Sin*, *Justification by the righteousness of Christ alone*, the *New-Birth*, the *Perseverance of the Saints*, are these *Strange* to him? If so I'm sorry for it: But I'm sure they are not so to the *reform'd Churches*, as appears by the harmony of their Confessions of Faith. Now these are the Doctrines that ourselves and hearers have been chiefly affected with, and influenced by. And is the *Examiner* sorry for that, then he himself is an object of Pitty, and so are those whom he calls *judicious and serious Christians*, if they join with him therein.

As to the Accusation *of having Mens Persons in Admiration*, I hope I may say in behalf of my self and Brethren, that the chief Reasons why we admire Persons are their Goodness and Usefulness to the Church of God, and that it is our desire and endeavour in the general, to proportion our esteem to the Degrees thereof. As to the Charge of *Separation* it has been before answered.

But our *Examiner* in the mean Time seems to be realy guilty of what he without Foundation charges upon us, in as much as by this Performance he seems to admire those, who oppose the Power of Religion this Way, and who hold, some of them, these Strange Doctrines, viz. *That Conviction is not necessary to Conversion.* That *there is no inward call to the Ministry*, and the Notion of the *rigid Independants* and

and *Brownists*, respecting the Peoples Relation to their Pastor, *viz. that it is equal to that of a Marriage Contract*: And who have separated themselves.--And thus our Author appears to be guilty *of admiring of Persons* in the worst Sense.-----The next Passage our Author quotes from *Moravian* Sermon, is p. 58. " Children are fond of new Things, that look bright " tho' of little Value: Thus Novices in Christia- " nity who are just beginning the Christian Course, " ignorant in a great Measure, as to Christian " Principles, but full of Affection and self Con- " ceit, when a *Moravian* comes among them, sitts " down a while, and look very Harmless, Innocent " and Sober, gives some smiles, and talks about the " Blood of Christ, in their Mystical Way, and of " Love, Love. O brave, O what a fine Man is this!"

In the opposite Column we have these Words of the *Examiner*, viz. " It is a moving Argument, " and Proof that People are not so well taught in " this Land as is pretended, but have now as much " need as ever to have their Minds instructed as well " as their Passions mov'd.--The Image is very Strong " and lively."

Answ. The *Examiners* applying to us, the *Moravians* Mystical Way of talking about the Blood of Christ, is so false and trifling that it deserves no Answer: Our Author was exceedingly straitned here, for the want of Matter, and well he might if he has any remains of Conscience in him.

But the *Examiner* proceeds to quote a Paragraph from my *Moravian* Sermon p. 107. which runs thus. " Certainly we should adhere inviolably to the Prin- " ciples we have been instructed in, until we find " better, which we should be always ready to re- " ceive upon proper *Conviction*, which is not to be " attain'd by a sight of the Grimaces of Strangers " or by immediate Revelations or Enthusiasms, but " by Scripture, Reason and Argument." And p. 52. I direct to hold fast CHRIST's precious Truth, thus. " It is needful to wave a positive Conclusion " respecting the Good State of Strangers, when we

" have not sufficient Evidences for it in respect
" of their Principles, Experiences and Practice.
" *Rash judging* either Way is certainly unreasonable
" and prejudicial, when Persons do speedily with-
" out sufficient Reason, conclude Strangers who
" come among them to be Pious and perhaps emi-
" nently so, because of their fair Appearances in
" Behaviour, without examining their Principles;
" by this rash Method of proceeding their Affecti-
" ons are apt to be unreasonably engag'd in their
" Favour, and these being inflam'd do give a secret
" wrong Byas to their Judgment, and thus they
" lay themselves open to all Manner of Delusion."

After which the *Examiner* observes as follows, viz.
" I am confident the impartial Reader is fully con-
" vinced by this time, that Mr. *Tennent* has drawn
" his own Picture to the Life, by the Representa-
" tion he has given of the Principles and Practices
" of the *Moravians*, and that I have only set the
" Mirror in such a Position that He and his Adhe-
" rents may see themselves, and be ashamed. But
" if they are blinded with Self-love, Admiration,
" Conceit, Party-Zeal, and the like, and will not,
" or cannot see their own Likeness; I believe o-
" thers have so much of a Spirit of discerning,
" as to see that M. *T*----- *t* and his Partizans as
" nearly resemble the Character here given of the
" *Moravians*, *as one Crow's Egg does another* (to use his
" own homely Comparison.)

Answ. If the Reader had no other Representation of the Case, then that *Partial* one which the *Examiner* has given in his Performance, he might probably be enduced to think hard of me, and that I was inconsistent with my self; for tho' there be little regard to *Truth* and *Candor* in our Authors Composure, yet several Stroaks in it are manag'd with much Art and apparent Plausibility. I cannot but think that the *Examiner* is a Gentlemen of Wit and Address, otherwise he cou'd not have manag'd so well so bad a Cause as he has done, but 'tis Pitty his Talents are

not

not turned into another Channel, that might better serve the Interests of *Truth* and *Religion*, as well as his own Reputation.

The *Mirror* our Author has set before the Reader, is but some broken Pieces set in a wrong Situation, which serve only to deceive the Mind with false Images of Persons and Things.

It is true *I am asham'd*, when I read his Performance, but not for my Self but him On the contrary I think I am honour'd, when traduced for the Sake of Truth and Piety.

The Conclusion of the aforesaid Paragraph is as *false* as ever any thing was *true*, namely, *That I and my Partizans* (as he is pleas'd to term my dear and reverend Brethren) *as nearly resemble the Character here given of the* Moravians, *as one Crow's Egg does another.* If the whole Paragraph be considered, it will appear that in this Sentence the *Examiner* has a Reference, to all that he had cited from my Sermons respecting the *Moravians*. Here observe this Gentleman is Positive that the Similitude is as exact as any Thing can be, but under the particular Heads of Charge in several of his Columns, the judicious Reader may perceive, that sometimes he varies in the Application, leaves out some things altogether, and alters others to suit his Design; and in some Places he is Indistinct and General and speaks but a very little, leaving large Blanks (and perhaps it would have been more to his Credit if it had been all a Blank.) How inconsistent are these Things?

He says *if we are so blinded, &c.* that *we will not or cannot see our own Likeness.* He believes *others have so much of a Spirit of discerning, as to see the Resemblance is as exact as that of one Crow's Egg to another.*

Answ. A true Spirit of discerning will perceive as much Difference between the two, (if I may be allowed to use another homely Simile) as between an *Apple* and an *Oyster*, or rather as between *black* and *white*. To apprehend as he does, requires not right *discerning* or true *distinguishing*, but a Perversion

of

of the Sight, either thro' a defect of the optick Organs, or by this false *Mirror* he presents.

However if the *Examiner* will not be offended, I will beg leave to use the homely Words, he complains of, once more in the following Manner, viz. *That I am apt to think that by this Time the impartial Reader may perceive as great a resemblance between the* Examiner *and the* Opposers of God's Work *here, in divers Particulars,* as between one Crow's Egg and another.

But I hasten to consider the next Paragraph in his 30th. p. which runs thus. " The Reader may " take this Examination as an Help to discover " *what is Truth* in the *late Religious Commotion* in this " Country, and he will find it to be just that " which the *Opposers,* so called, are zealous to " maintain, *viz.* the Order of the Gospel, and the " sacred Honours due to the holy Spirit of God. " Strip *this Work* of its *Extraordinaries,* and you " will discern what is *the Work of God,* from that which " is added to it *by Art* and *Man's Device.* Pray " what is there Extraordinary on one side more than " t'other, but what is justly to be exploded, *viz.* " extraordinary Errors, Disorders, Intrusions, rash " Censures, Clamorous Exclamations, vain-glorious " Boastings, Fits, Pretence of Sights and Visions, " Roarings, Tremblings, *&c.* Compare Mr. *T*---- " with himself, and shave off his Extraordinaries " (turning the Edge of his own Weapon on him- " self) and *his Strength will go from him, and he* " *will be like any other Man; a Man subject to like* " *Passions as we are.* I can't find but that the " *New-Brunswick Party* are fallible as other Men, " and chargeable with as many Errors, Intrusi- " ons, Contradictions, *&c.* as their Neighbours, " whom they are ready to condemn as *Enemies of* " *God's Work* and *Enemies of Religion* meerly for op- " posing their Errors and real Indiscretions: " Whereas the true Interest of Religion is doubt- " less serv'd by such Opposition. "

" I know no *shorter Method* to open the Eyes of " *blind Party-Zealots*, and convince them of the bad " Tendency of extraordinary Self-Conceit, Domi- " nion, rash Judging, &c. than to bring them home " to their own Doors, and turn these Edge-Tools " upon themselves; prove them now herewith, and " you will find these crucified Gentlemen have " yet as much Sensation and are as ready to *cry out* " *of Danger* as any of their abused Neighbours.

" The *Moravians* it seems treated Mr. *Tennent* in " the same uncharitable, censorious, imperious, di- " visive Manner in which he himself has treated " the *Body of the Clergy of this Generation*, and then " the Spirit appears to him in a most frightful Shape, " and must be avoided. *Now it is come upon thee,* " *thou faintest: And it toucheth thee, and thou art trou-* " *bled.*

In Answer to what has been said, let me briefly observe, that if any Body wants to entertain prejudice against the late glorious revival of Religion in this Land, or an unjust Notion of the greatness of it, the *Examiner*'s Performance may be some help that Way in respect of some Stroaks that are in it.

However it should be remark'd for the Honour of *the late revival of Piety*, that while our Author is industriously painting it in a Sable dress, he is constrain'd to confess in this Paragraph that there was some *reality in it*, which he terms the *Order of the Gospel and the sacred Honours due to the holy Spirit of God.*

And while the *Examiner* proposes this Question viz, *What is extraordinary upon one side more than another?* He hereby allows an equality of Success in preaching as to Success, between the *Friends* and *Opposers* of the late Reformation of Religion, then by an unavoidable consequence, our Author must either deny that they had any Success at all, (which I suppose he wou'd be loth to do) or acknowledge ours, I see not how he can get clear of this Dilemma.

But

But in the mean Time while he owns some reality in it he puts a bear Skin over it, and talks of something added to it by *Art* and *Man's Devise*, and then repeats his thread bare Catalogue of frightful Things, *extraordinary Errors*, &c. &c. &c. which has been before considered. It's true indeed the Bear Skin he mentions is added to the *late Work*, by *Art* and *Man's Devise*. Let it be strip'd of those *false Colours*, and then it will appear in its *own native Beauty*: And unless he deals with it as its story'd of the Tyrant *Procrustes*, who cut off Men's Legs to make them of an equal Length, he cannot bring the Success of *Itinerants* down to a Level, with that of *Opposers*.

If the *Opposers* had been Zealous to maintain the honours of *the holy Spirit* there wou'd be no Debate subsisting among us respecting the *late Reformation*. But pray why does the *Examiner* put the *Order of the Gospel* (so call'd) before *the sacred Honours due to the holy Spirit*. By this unreasonable Precedence it seems that our Author perferrs *Externals* before *the Life of Piety*, which is sinful and Scandalous: But because the *Examiner* and his Brethen talk *of Order* (*usque advavim*) so much, I will beg Leave to cite a Passage upon this Head, from the Works of excellent and judicious Mr. FLAVEL, in his *Husbandry spirituliz'd* Volum 2. p. 307. of the 4th Edition, *upon an excellent but irregular Tree*. "Seeing a Tree grow "somewhat Irregular in a very neat Orchard, I "told the Owner it was Pitty that Tree should "stand there, and that if it were mine I would "root it up, and thereby reduce the Orchard to "exact uniformity. It was reply'd to this purpose, "That he rather regarded the Fruit then the Form; "and that this slight inconveniency was abundantly "preponderated by a more considerable Advantage. "This Tree, said he, which you wou'd root up "hath yielded me more Fruit then many of those "Trees, which have nothing else to commend them "but their regular Situation. I could not but

yield

" yield to the Reason of this Answer; and could " wish it had been spoken so loud that all our *uni-* " *formity Men* had heard it, who will not stick to " root up many Hundred of the best bearers in " the Lords Orchard, because they stand not in " an exact order with other more conformable, " but less beneficial Trees, who do *perdere Substan-* " *tiam propter Accidentia*, destroy the Fruit to pre- " serve the Form.

" *Not much unlike such foolish Men are those,*
" *That strive for Shadows and their Substance loose.*

As to the *Examiners* compliance to me, in proposing the *use of the Razor*, I would beg Leave to assure him, that I neither have, or ever had, *such a monstrous Beard of Extraordinaries*, as he talks of.

But I must make bold to tell the *Examiner*, that he has got a very long Beard, the Hairs of *Falshood* and *Prejudice* stick out so long upon it, that it is *undecent*, I wou'd dvise him therefore to be shaven as soon as may be for his own Credit and Comfort.

As to that of *turning the Edge of my Weapon upon my self*, the *Examiner* has try'd artfully and industriously the Method he proposes, but I am not sensible that the Effect he mentions has been the Issue of it, *viz. That my Strength is gone from me.*

The *New-Brunswick Party* (as he calls them) have never pretended to infallibility,-----and as to his Charge of *Errors and intrusions*, &c. it has been before considered. But while our Author asserts that the *New-Brunswick Party*, are chargeable *with as many Errors, Intrusions, Contradictions*, &c. *as their Neighbours.* Seeing that he believes the aforesaid Accusations are realy applicable to us, dosn't he declare by the same Breath, that his Dear Brethren the *Opposers* here, are equally guilty of them in his Opinion, and if so why does he so partially prefer them before us? as appears from divers Passages of his Performance, and particularly from the following Paragraph in which the *Examiner* calls us *blind Party Zealots.*

Answ.

Answ. We are obliged to our Author for his kind Compliments, but are humbly of Opinion, that it is proper for him to enquire whether there be not Reason to apply them nearer home?

But methinks our Authors advice in respect of *proving us, &c.* as before expres'd----and saying *you will find these crucified Gentlemen have as much Sensation and are as ready to cry out of Danger as any of their Neighbours*, somewhat resembles Satans Propolal concerning *Job.* Job 1. 9. 10. 11. *then Satan answered the Lord and said, doth* Job *fear God for nought, hast thou not made a Hedge about him---but put forth thine Hand now and touch all that he hath, and he will curse thee to thy Face.* But the *Examiner* knows that after a most formidable Tryal, when even Heaven it self lowr'd, and Earth and Hell combin'd in a cruel Confederacy against him; when the most distressing & gloomy Train of complicated Calamities of of various Forms, rold upon him in a thick and incessant Succession, his gallant noble Soul preserv'd its integrity and stood firm as an impregnable Rock amidst the boysterous Billows, which with unfriendly Violence in vain essay'd to disturb its repose and Security. In a Word, the Issue prov'd, God himself being Judge, *that the Accuser of the Brethren was not able to maintain his envious Charge.*

I can with integrity of Heart assure our Author that *I do not cry out of Danger*, on the Account of any Treatment I have received of the *Moravians*, but because of the Hurt they are doing to the Church of God. I am thro' Mercy so *far* from *fainting upon that Account* that it dosn't create the least uneasiness in me.----

O but the old Story comes over again, *that I have treated the Body of the Clergy of this Generation in an uncharitable Manner, &c.* Why didn't he say *unconverted Ministers*, for sure that is the Case, O No! that woudn't Answer his and his Friends Purpose, for then the nakedness and naughtiness of their Cause in defending the ungodly Ministry, would

be

be open to every Eye, and therefore they give it an artful turn, in order to hide its filthy Face from the common People, and harp often upon this plausibly String, that I treat *uncharitably* and *censoriously* the *Body* of *the Clergy*, *the Body* of *the Clergy of this Generation*: Why what's the Matter, do I speak a Word against *converted Ministers* in the *Nottingham* Sermon, no not a Word. What need they then take in such great Dudgeon what I speak against *ungodly Ministers* in general. Except they be such themselves they shoudn't apply it, but if the Characters mention'd in the Sermon suit their Case and Course, in its main Stroaks pretty exactly, why then indeed they ought to apply it, but kindly, and humbly pray for converting Grace. To use our Authors Words, when the *Nottingham* Sermon touches them *why do they faint and cry out of Danger*? Indeed if they find themselves graceless and cry out of the Danger of their own present State, I shou'dn't find fault with them upon that Account; but for them to *cry out of Danger* in Relation to the *Church of God*, because the unonverted Clergy are plainly spoke against, is very preposterous.

What wou'd they have me do, should I speak well of graceless Ministers, when some of them especially, are the Bane of Religion, the Pest of the Church, and Burden of the Creation? In this I must beg to be excused.

Our Authors last Paragraphs are spent in censuring Mr. DAVENPORT's Clamorous preaching in *Boston*, against unconverted Ministers, and in an earnest Advice to me to retract the *Nottingham* Sermon.

As to the Manner of Mr. DAVENPORT's preaching in *Boston* against unconverted Ministers, not having heard him there, nor having a full and certain Information on both Sides, I shall say nothing to it.

But in regard to our Authors Advice to retract the *Nottingham* Sermon, I must beg to be excus'd

until I see some Reason for it. The *Examiner* calls that Sermon an *Incendiary*, and adjudges it *to the fire*, hard Words, hard Sentence indeed, why is there no good in it at all, or wou'd he burn the Good with what he calls bad, and is this equitable? I humbly conceive our Author is mistaken when he says, that *the* Notingham *Sermon causes Contentions*: No, the true Cause is graceless Ministers opposing of it. Me thinks it would be more to their Credit prudently to let it alone upon their own Account, for when they keep muttering, growling and scolding at it, it does but give People Ground to suspect they are of that unhappy Tribe and Party themselves, which is therein detected and censured.

And to conclude Sir, I beg leave to return your Compliment, so far as to advise you to consider, if your present Performance, which is fill'd with so many unjust Invectives against God's Work and Servants, dosn't deserve a hard Fate, but I am not so earnest for your burning it, as your repenting over your Impiety in the Composure of it,

I am Sir,

your real Friend, tho' unknown,

G. TENNENT.

Philadelphia, July the 11*th*, 1743.

Pride goeth before Destruction, and a haughty Spirit before a Fall. Prov. 16. 18.

Nihil unquam tam impar sibi. Hor.
Niteris iucassum Christi Submergere Navim
Fluctuat at nun quam mergitur illa rates

P.S. That Passage which is mention'd p. 121 of Mr. *Davenports* misconduct at *New-London*, has been added long since the Composure of this Performance.